This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

3 6105 027 993 943

CENSUS OF INDIA, 1901.

VOLUME II.

AJMER-MERWARA.

PART I.

REPORT.

BY

R. C. BRAMLEY,

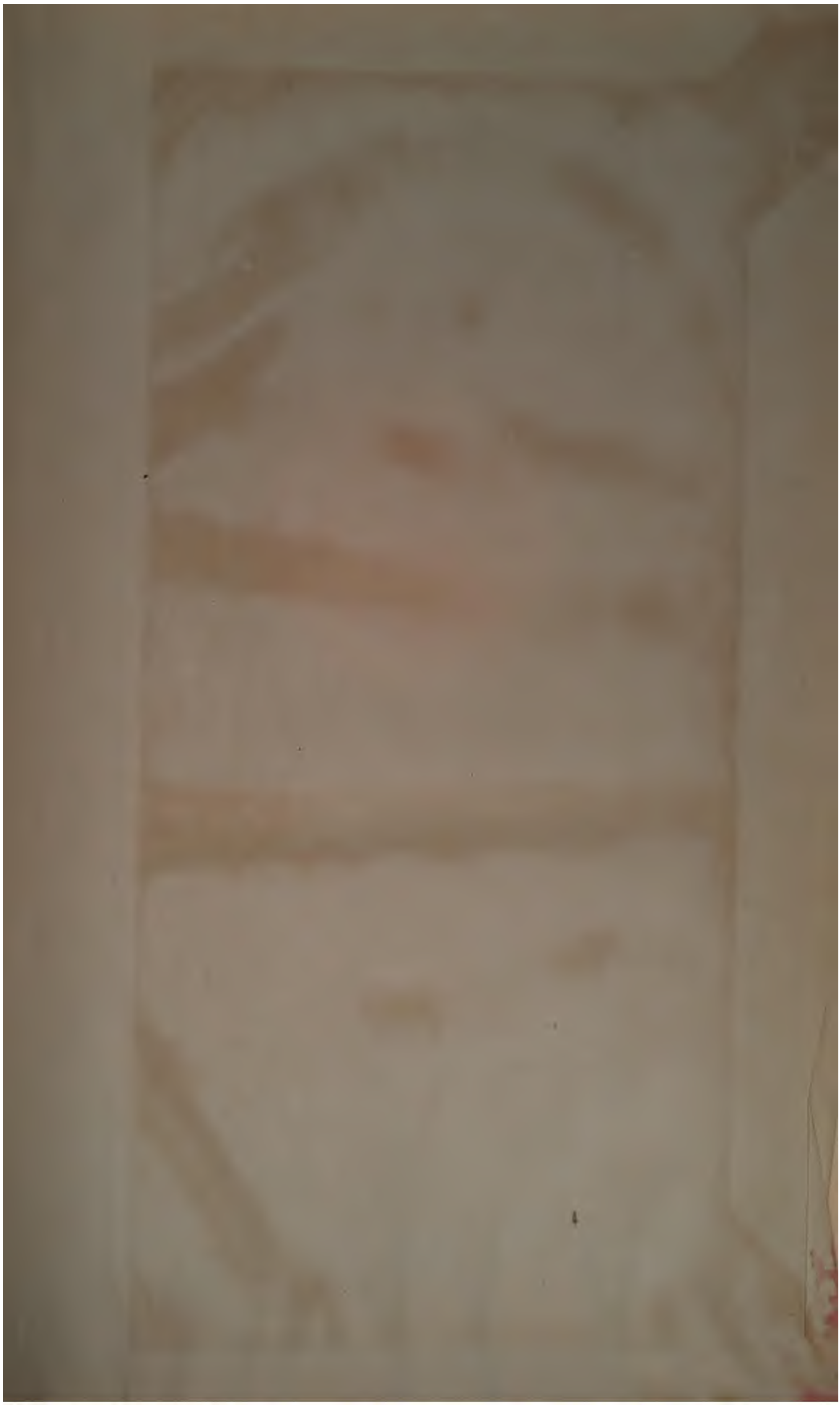
SUPERINTENDENT OF CENSUS OPERATIONS.

RAJPUTANA MISSION PRESS, AJMER.
1902.

Price: One Rupee and Eight Annas or Two Shillings and Three Pence.

15.4
.39

THE GIFT OF
Hoover fund.



CENSUS OF INDIA, 1901.
VOLUME II.

AJMER-MERWARA.

PART I.
REPORT.

BY

R. C. BRAMLEY,

DISTRICT SUPERINTENDENT OF POLICE AND SUPERINTENDENT OF CENSUS OPERATIONS,
AJMER-MERWARA.

AJMER:
PRINTED AT THE RAJPUTANA MISSION PRESS.
1902.

Price Re. 1-8.] [*Price 2s. 3d.*

110537

DEPOSITED BY THE
SMITHSONIAN INSTITUTION
1965

PART I.

REPORT.

CONTENTS.

INTRODUCTION.

PAGE.

The date of the census. A brief description of Ajmer-Merwara. A brief retrospect of the operations. The abstraction, tabulation and compilation of the figures. The cost of the census. The attitude of the people. Conclusion ... xv—xvii

CHAPTER I.—DISTRIBUTION OF POPULATION.

The provincial figures. The Ajmer district. Area, towns and villages. The Merwara district. Area, towns and villages. The density of the population in urban and rural areas. I. Urban areas—Ajmer city, Nasirabad, Kekri, Beawar. II. Rural areas—Ajmer, Merwara. Distribution of the population in towns and villages. House room ... ... 1—6

Subsidiary Tables:—I. Density of the population. II. Distribution of the population between towns and villages. III. House room ... ... 7—9

CHAPTER II.—MOVEMENT OF POPULATION.

Vital history of the decade. Rainfall during the decade. Prices during the decade. Health of the decade—provincial figures—Cholera, Small-pox, Fever and bowel complaints. Injuries and other causes. General figures relating to mortality. The variation in relation to density. Immigration. Emigration. Variation in migration. Migration to Feudatory States. System of reporting vital statistics in urban areas. System of reporting vital statistics in rural areas. Method of dealing with vital statistic returns. Effects of famine on vital statistics. Comparison between actual and estimated population ... 10—20

Subsidiary Tables:—I. Variation in relation to density since 1872. II. Immigation per 10,000 of population. III. Emigration per 10,000 of population. IV. Variation in migration since 1891. V. Migration to Feudatory States. VI. Comparison of actual and estimated population. VII. Mortality statement ... ... 21—27

CHAPTER III.—RELIGION.

The religions returned. The Indo-Aryan group—I. Hindus—distribution. Figures since 1881 compared. The principal Hindu sects. Beliefs and standards of right and wrong among ordinary Hindus. II. Aryas—distribution. The decline in the number in Ajmer. The Merwara figures. The Dayanand Orphanage. III. Sikhs. IV. Jains—distribution. Figures since 1881 compared. Beliefs and standards of ordinary Jains. The Iranian group—The Zoroastrians. The Semitic group—I. Musalmans—distribution. Figures since 1881 compared Beliefs and standards of ordinary Musalmans. The Dargah Khawaja Sahib. II. Christians—distribution. Figures since 1881 compared. Reasons for the increase. The Christian denominations. Reasons for the decline in the number of Eurasians. Orphanages and medical establishments ... ... 28—36

Subsidiary Tables:—I. General distribution of population by religion. II. Distribution of religion by districts. III. Distribution of Christians by districts. IV. Distribution of Christians by race and denomination ... ... 37—41

CHAPTER IV.—AGE.

PAGE.

General figures. The actual recorded ages of 1,00,000 of each sex. Age distribution of 10,000 of each sex. Age distribution of 10,000 of each sex by religion. Fertility by religion ... ... 42—44

Subsidiary Tables :—I. Unadjusted age return of 1,00,000 of each sex in Ajmer. The same figures "Bloxamed." II. Age distribution of 10,000 of each sex. Age distribution of 10,000 of each sex by religion ... . 45—52

CHAPTER V.—SEX AND CIVIL CONDITION.

PART I.—SEX.

General figures relating to sex. The general proportion of sexes. Proportion of females to 1,000 males at each age and by religion I.—Hindu, II. Jain, III. Musalman. Defect among females. Proportion of females in selected castes. Proportion of sexes in selected castes. Seasons deemed propitious for marriages ... ... 53—58

Subsidiary Tables :—I. General proportion of the sexes by districts and by city and towns. II. Number of females to 1,000 males by districts and religion. III. Actual defect of females by districts. IV. Number of females to 1,000 males under 5 years old by selected castes. V. Proportion of sexes in castes, numbering 5,000 and over ... ... 59—62

PART II.—CIVIL CONDITION.

General figures. Distribution of 10,000 of each sex by age and civil condition. Distribution by civil condition and main age periods of 10,000 of each sex since 1881. Effects of famine on marriage. Distribution by main age periods of 10,000 of each civil condition. Proportion of sexes by civil condition by religion. Distribution by civil condition of 10,000 of each sex by districts. Proportion of wives to husbands ... ... 63—66

Subsidiary Tables :—I. Distribution of 10,000 of each sex by age and civil condition. II. Distribution by civil condition and main age periods of 10,000 of each sex. III. Distribution by civil condition and main age periods of 10,000 of each sex at the three last censuses—*(a)* all Religions, *(b)* Hindu, *(c)* Musalman. IV. Distribution by main age periods of 10,000 of each civil condition by districts. VI. Proportion of sexes by civil condition by religion. VII. Distribution by civil condition of 10,000 of each sex by districts. VIII. Proportion of wives to husbands by religion and districts... ... ... 67—82

CHAPTER VI.—EDUCATION.

General education. Education by age, sex and religion. Education by selected castes. Progress of general education since 1881. Progress of English education since 1881 .. .. 83—86

Subsidiary Tables :—I. Education by age and sex. II. Education by age, sex and religion—*(a)* Hindu, *(b)* Jain, *(c)* Musalman, *(d)* Christian. III. Education by age, sex and districts. IV. English education by age, sex and districts. V. Education by selected castes, tribes and races. VI. Progress of education since 1881, by districts .. .. 87—100

CHAPTER VII.—LANGUAGE.

Population by language. Distribution of principal languages. Comparison of language with birth-place. Publishing of books ... ... 101—102

Subsidiary Tables :—I. Population by language. II. Distribution of principal languages. III. Comparison of language with birth-place. IV. Number of books published in each language, 1891-1901 ... ... 103—105

CHAPTER VIII.—INFIRMITIES.

PAGE.

The record. The instructions. Figures since 1881 compared. Distribution of infirmities in 1901. Probable causes and distribution of insanity. Figures relating to insanity examined by age periods. Causes and distribution of deaf mutism. Figures relating to deaf mutes examined by age periods. Causes and distribution of blindness. Figures relating to blindness examined by age periods. Leprosy ... ... 106—109

Subsidiary Tables:—I. Average number afflicted per 10,000 of each sex by districts since 1881. VII. Proportion of females afflicted per 1,000 males at each age ... ... 110—112

CHAPTER IX.—CASTE, TRIBE AND RACE.

General observations,* probably the same now as when Colonel Tod wrote. Endogamy. Exogamy. Hypergamy. Infant marriage. Widow re-marriage. The scheme of social precedence.—I. Hindus, II. Musalmans. Variations in caste, tribe and race since 1881. Proportion of sexes in selected castes ... 113—123

Subsidiary Tables:—I. Caste, tribe and race by social precedence and religion. II. Variation in caste, tribe and race since 1881. III. Civil condition by age for selected castes. IV. Proportion of sexes in selected castes ... 124—136

CHAPTER X.—OCCUPATION.

General figures. The distribution of the agricultural population. The distribution of the industrial population. Distribution of the industrial population by domestic and factory industries. Distribution of the commercial population. Distribution of the professional population. Occupations by orders and selected occupations. Occupations of females by orders and selected occupations. Combined occupations ... ... 137—140

Subsidiary Tables:—I. General distribution by occupation. II. Distribution of the agricultural population by districts. III. Distribution of the industrial population by districts. IV. Distribution of the industrial population by domestic and factory industries. V. Distribution of the commercial population by districts. VI. Distribution of the professional population by districts. VII. Occupations by orders, 1901 and 1891. VIII. Selected occupations, 1901 and 1891. IX. Occupations of females by orders. X. Occupations of females by selected sub-orders and groups. XI. Combined occupations ... ... 141—150

*Caste, tribe and race.

LIST OF MAPS AND DIAGRAMS.

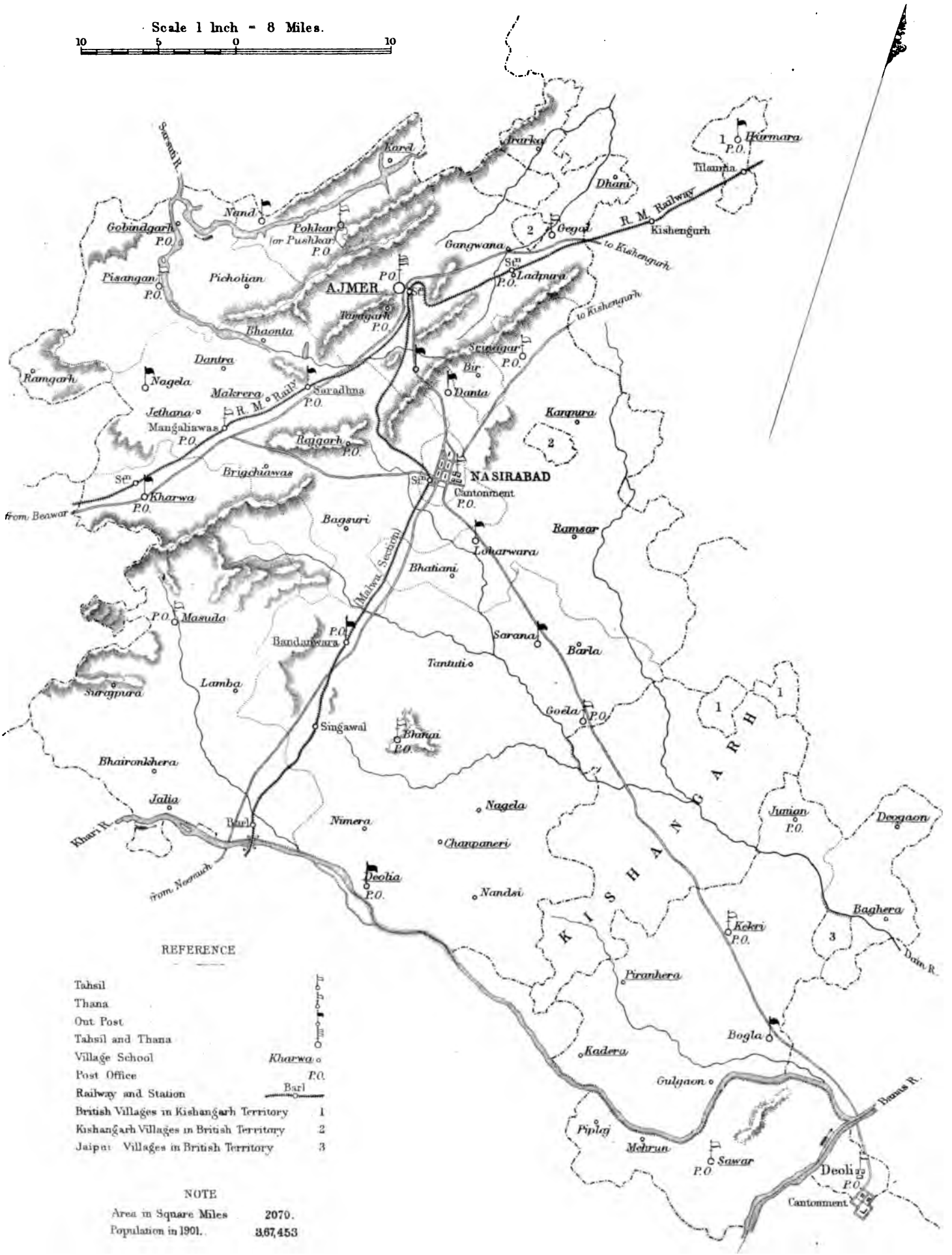
		Page.
1.	Map of the Ajmer district	xii
2.	Map of the Merwara district	xiii
3.	Diagram showing rainfall	*Facing page* 11
4.	Diagram showing the price of wheat	„ 11
5.	Diagram showing the price of staple food grains	„ 11
6.	Diagram showing the ratio of deaths	„ 12
7.	Diagram showing the ratio of births	„ 19
8.	Diagram showing the ages of 100,000 males in Ajmer after smoothing by Bloxam's Method	„ 50
9.	Diagram showing the ages of 100,000 females in Ajmer after similar smoothing	„ 50

DISTRICT

AJMER

Scale 1 Inch = 8 Miles.

10 5 0 10



REFERENCE

Tahsil	
Thana	
Out Post	
Tahsil and Thana	
Village School	Kharwa
Post Office	P.O.
Railway and Station	Barl
British Villages in Kishangarh Territory	1
Kishangarh Villages in British Territory	2
Jaipur Villages in British Territory	3

NOTE

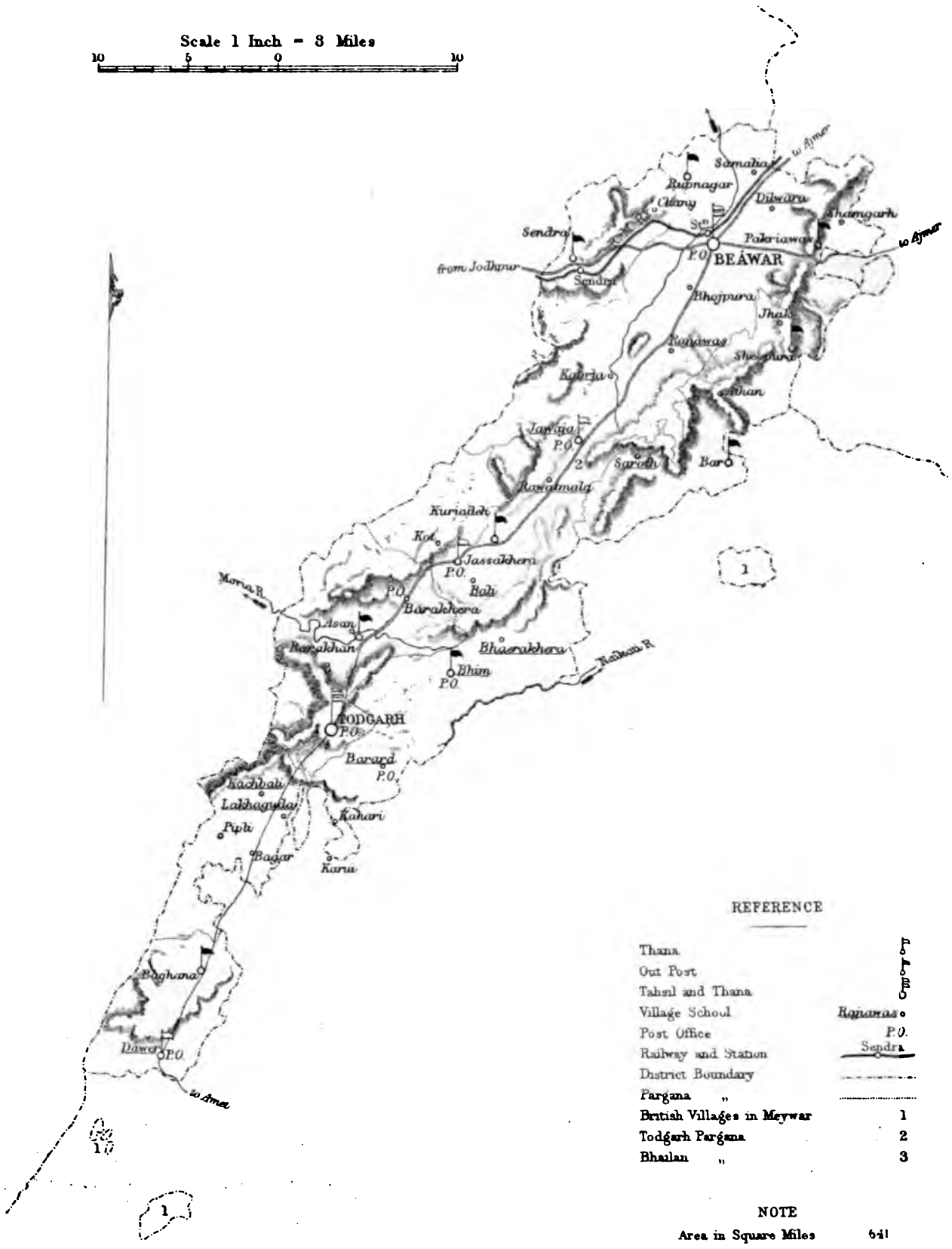
Area in Square Miles	2070.
Population in 1901.	367,453

DISTRICT

MERWARA

Scale 1 Inch = 8 Miles

10 5 0 10



REFERENCE

Thana	
Out Post	
Tahsil and Thana	
Village School	Ranawas
Post Office	P.O.
Railway and Station	Sendra
District Boundary	
Pargana ,,	
British Villages in Meywar	1
Todgarh Pargana	2
Bhailan ,,	3

NOTE

Area in Square Miles	641
Population in 1901	108,459

Engraved at the Survey of India Office, Calcutta, 1894.

N° 286-S. 94.

Reg. No. 197, Print, India.—Apr. 01.—24.
Reg. No. 459, Print, India.—Sep. 01.—200.
Reg. No. 469 R., Print., L.—Nov. 01.—64.

Photo. S. I. O., Calcutta.

INTRODUCTION.

THE census of 1901, the sixth of a series which commenced in 1865, was taken on the night of the 1st March.

The date of the census.

A brief description of Ajmer-Merwara.*

The small province of Ajmer-Merwara consists of two districts, each with a history of its own, which form an island in the heart of Rajputana. Ajmer is the larger district; it lies between north latitude 26° 41′ 0″ and 25° 41′ 0″ and east longitude 75° 27′ 0″ and 74° 17′ 0″, and has an area of 2,069·8 square miles. The district is bounded on the north by Marwar, on the south by Mewar and Merwara, on the east by Jaipur and Kishangarh and on the west by Marwar. The Aravali Range which commences at the "ridge" at Delhi becomes prominent in the northern corner of the district, and runs in a parallel succession of hills into Merwara. The range of hills which runs between Ajmer and Nasirabad marks the watershed of the continent of India. The rain which falls on one side drains into the Chambal, and so into the Bay of Bengal; that which falls on the other side into the Looni, which discharges itself into the Run of Cutch. The greater part of the Ajmer district is an open plain. The soil in parts is very sandy. The rural population is almost entirely agricultural. There are no streams worthy of being called rivers. The district has three towns—Ajmer, which has been considered a city for census purposes; Nasirabad, which is a fair-sized cantonment, and Kekri, a small town 49 miles from Ajmer. There is a small cantonment at Deoli, while Pushkar, 7 miles from Ajmer, partakes of a semi-urban character.

The Merwara district is a long, narrow, hilly strip of country, with a length of 70 miles and a breadth varying from 1 to 15 miles. The pargana of Beawar is enclosed by a double range of hills, which approach each other near Jawaja, 14 miles from Beawar, and meet a little further on, from whence they run in a succession of hills and valleys through the district, finally meeting the Vindhya mountains near Mount Abu. Merwara lies between north latitude 26° 11′ 0″ and 25° 23′ 30″, and east longitude 73° 47′ 30″ and 74° 30′ 0″, and has an area of 640·8 square miles. It is bounded on the north by Marwar and Ajmer, on the south by Mewar, on the east by Ajmer and Mewar, and on the west by Marwar. There is only one town, Beawar, the head-quarters of the district. The rural population is principally agricultural. Cultivation can only be carried on in valleys and openings between the hills. The climate, as in Ajmer, is hot and dry; the rainfall very precarious.

The administration of this tract is vested in the Hon'ble the Agent to the Governor-General for Rajputana, who is ex-officio Chief Commissioner of Ajmer-Merwara. The controlling authority is the Commissioner, with the powers of a Sessions Judge, who has his head-quarters at Ajmer, and under whose direct management are placed the Jail, Education, Registration and Police.

A brief retrospect of the operations.

The census operations commenced, it may be said, with the appointment of a Census Superintendent for Ajmer-Merwara in January 1900. Mr. Kemball, Assistant Superintendent Thagi and Dakaity, Rajputana Agency, was first appointed in a letter No. 4, dated the 16th January 1900, from the

*Based principally on that in the Ajmer-Merwara Settlement Report, 1875.

Deputy Secretary to the Government of India, Home Department, to the Hon'ble the Agent to the Governor-General for Rajputana and Chief Commissioner, Ajmer-Merwara. He carried on the work till the 11th May 1900, when it was taken over by the writer of this Report. Rules were issued chapter by chapter for the guidance of the census agency, and followed the arrangement of the chapters in the Imperial Code of Census Procedure, 1901. Dates were prescribed for the completion of the various operations leading up to the final enumeration, and though the severe outbreak of malarial fever, which followed the famine of 1899-1900, delayed the completion of the house numbering, and at one time threatened to seriously affect the instruction of the census staff and the preliminary enumeration, the various steps were completed in good time, and the final record is described by the Assistant Commissioners as accurate and satisfactory. They also record their opinions that the rules prescribed served their purpose well, and the dates fixed for the various operations were suitable. The provisional totals were reported by telegram to the Census Commissioner for India on the 6th March 1901. Rai Bahadur Pandit Bhag Ram, Judicial Assistant Commissioner, Ajmer, since retired, was in charge of those for the Ajmer district, and Munshi Harnam Dass, Extra Assistant Commissioner, 2nd grade, Ajmer, in charge of those for Merwara. The totals were made up with a considerable degree of accuracy. The Ajmer provisional total was 3,66,800, against a corrected total of 3,67,453, the Merwara figures being 1,09,530 and 1,09,459 respectively, which gives a difference of + ·18 per cent. for Ajmer and − ·06 per cent. for Merwara. The schemes for the preparation and sending in of the provisional totals worked very well, and my acknowledgments are due to the district officers for the time and trouble they bestowed in preparing those schemes, and to the officers in charge of the provisional totals for the careful way in which they conducted their work.

The abstraction, tabulation and compilation of the figures.

The present census differs from the previous ones, inasmuch as the abstraction, tabulation and compilation were carried out at Cawnpore, under the supervision of the Census Superintendent, United Provinces of Agra and Oudh. This was done in accordance with a suggestion from the Census Commissioner for India. I am not, therefore, in a position to give a "brief popular account of the slip system." The abstraction, tabulation and compilation of the United Provinces of Agra and Oudh and the Ajmer-Merwara figures were, I understand, carried out on exactly the same lines. A number of the Tables had to be sent back to the abstraction office for revision, which caused delay. The first finally corrected Table (Imperial Table VI) was received from Cawnpore on the 12th July 1901, and the last (Imperial Tables XV and XV-A) on the 13th February 1902. There are no records to show how long it took to compile the 1891 figures, and in the absence of data to enable me to form an opinion, no reliable comparison between the rapidity of the work done then and that done now is possible. The date on the 1891 Census Report is "1893," and if this is to be taken as an indication, the work in 1901 appears to have been very much more rapidly done than in 1891. I would here record my obligations to Mr. Burn, the Census Superintendent, United Provinces of Agra and Oudh, for the time and trouble he bestowed on the preparation of the Ajmer-Merwara Tables.

The cost of the census.

The cost of the 1891 census was Rs. 5,758-15-1, excluding the cost of the Report. The final figures for the 1901 census have not been made up yet, but a fairly accurate estimate of the cost can be made. For purposes of comparison with 1891, the cost of printing this Report has not been taken into consideration. The expenditure during the financial year 1900-01 was Rs. 4,038-13-4, of which Rs. 1,749-10-9 were paid from Municipal and other funds. During 1901-02 the actual expenditure up to the time of writing this Introduction was Rs. 1,203-6-10. The actual cost of the census up to date therefore comes to Rs. 5,242-4-2, of which Rs. 3,492-9-5 have been defrayed

from Imperial and the balance from Municipal and such funds. To this expenditure should be added :—

I. The estimated expenditure for abstraction, tabulation and compilation, which comes to Rs. 2,194, and Rs. 310 for establishment and contingent charges till the close of census work.

II. The bonus to the Census Superintendent, which was Rs. 1,000 in 1891, and has been fixed at the same figure again. This brings the 1891 figures up to Rs. 6,758-15-1, and the 1901 figures up to Rs. 8,746-4-2, which gives Rs. 12-7-4 per thousand in 1891 against Rs. 18-5-5 per thousand at the present census. Enumeration and superintendence show an increase in the expenditure as compared with 1891, while abstraction and compilation show a decrease. The office establishment and printing charges have been heavier at this census than in 1891.

The attitude of the people. The attitude of the people was satisfactory. Only two prosecutions were instituted under the Census Act, one in the Ajmer city and one in Beawar. In each place an enumerator was dealt with and convicted. There were no popular rumours in connection with the census. The people are accustomed to a periodical enumeration, and they look upon it as the *hukam* of the Sirkar, which has to be obeyed. In the course of my rounds through the Ajmer city on the census night, I saw many persons sitting up with lamps alight waiting patiently for the enumerator to come round. In villages, while testing the preliminary enumeration, I found a spirit of willingness to co-operate with the census staff. I never heard a grumble or any feeling of suspicion mentioned in connection with the census, and was altogether struck by the satisfactory attitude of the populace.

Conclusion. The preparation of this Report has necessitated references on various points to several gentlemen, European and Native, official and non-official. For the willing help accorded to me whenever it was required, my grateful acknowledgments are due to all. I would record my special obligations to Mr. Tucker, C.I.E., I.C.S., the Commissioner of the Division, for his kind help throughout the census operations and also to Rao Bahadur Govind Ramchandra Khandekar, Judicial Assistant Commissioner, Ajmer, whose aid was at times invaluable, specially in connection with the preparation of the List of Social Precedence of Hindus.

R. C. BRAMLEY,
District Superintendent of Police
and
Superintendent of Census Operations,
Ajmer-Merwara.

AJMER :

The 20th February 1902.

REPORT

ON

THE CENSUS OF AJMER-MERWARA, 1901.

CHAPTER I.

DISTRIBUTION OF POPULATION.

The provincial figures.

The population of Ajmer-Merwara as censused on the night of the 1st March 1901, was 4,76,912. The population of Ajmer was 3,67,453, of whom 1,03,386 persons were enumerated in urban and 2,64,067 in rural areas. The population of Merwara was 1,09,459, the figures for urban and rural areas being 21,928 and 87,531 respectively. The mean density of the population of the province per square mile is 175·93 compared with 200·08 in 1891. The reduction in the population is the result of the natural calamities of the decade. Nevertheless the density per square mile is larger than it was in 1872 and again in 1881. The net variation in the mean density since 1872 is +29·93. The number of persons per square mile is higher in Ajmer-Merwara than it is in Jaipur (171), Tonk (129), Kishengarh (106), Mewar (81), Marwar (55), Bikanir (25). It is also higher than it is in Berar (155·49) and the Central Provinces (95). Compared with the United Provinces of Agra and Oudh and the Panjab the density of the population stands far below that of the United Provinces of Agra (419), and that of Oudh (536), and a short way below that of the Punjab (186·9).

Page 7. I.—2, 3.

Page 7. I.—4, 5, 9.

The Ajmer district. Area, towns and villages.

The larger district of the two, Ajmer, has an area of 2,069·8 square miles. The city and towns cover an area of 38·65 square miles, the rural portion of the district comprises 2,031·15 square miles. In the census of 1881 and again in 1891, Ajmer, Nasirabad and Kekri constituted the "urban" area of the district. Ajmer is a Municipality and so is Kekri, while Nasirabad is a Cantonment. These are the only places which, by their constitution, can be properly classified as towns. Pushkar, Pisangan and Deoli are mentioned in the 1891 Census Report as being of a semi-urban character. There is nothing urban about Pisangan, which is rightly considered a village. Deoli is a small cantonment with its attendant bazar. The village itself has nothing urban about it. Pushkar is different. It is a sacred shrine of the Hindus; a large horse and cattle fair is held there every year, its watch and ward staff is appointed under Act XX of 1856, and its general character is more urban than rural. In future censuses it will probably be found possible to treat it as a small town. There are 425 villages in the district.

The Merwara district. Area, towns and villages.

The Merwara district contains one town, Beawar, and 315 villages, with an area of 640·86 square miles. The area of Beawar is shown in the 1891 Census Report as 1·75 square miles. This appears to be altogether erroneous, but corrected figures are not forthcoming. Of the villages, Todgarh, the head-quarters of a Tahsil is the most important.

The density of the population in— I.—Urban. II.—Rural areas.

The density of the population in the urban and rural areas of each district is brought out in Subsidiary Table I. To facilitate comparison the table has been prepared on the lines of that to be found at page 2 of the Ajmer-Merwara Census Report, 1891.

I.—Urban areas. Ajmer City.

The population of the Ajmer city, which was 68,843 in 1891, has increased during the decade to 73,839, of whom 52,074 were enumerated in the city itself, and 21,765 in the "suburbs," under which are included the whole area censused under the supervision of the various departments of the Railway, the rest of the civil station in Municipal limits, the Merwara Battalion, Mayo College and Jail. Of the population 58·7 per cent. are Hindus, 34·6 per cent. Musalmans, 3·3 per cent. are Jains, 2·5 per cent. are Christians and ·4 per cent. Sikhs and Parsis, and ·5 are Aryas.

The opening of the Railway in 1879 caused a large influx of workmen to Ajmer, and the population of the city, which was 35,111 in 1872, rose to 48,735 in 1881, to 68,843 in 1891, and now shows a further increase of 4,996 persons. The Assistant Commissioner of Ajmer attributes the increase, no doubt rightly, to the following causes:—

(*a*) The increase in the number of workmen in the Railway Carriage and Locomotive Shops. In this connection the Carriage and Waggon Superintendent writes that the number of workmen employed in his shops exceeds the number employed in February 1891 by 1,061, and accounts for this increase by the fact that men skilled in smithy, carpentry fitters, and other such work are not available in Ajmer-Merwara in such large numbers as are required by the department. The Locomotive Superintendent writes that in his shops 117 more men approximately are now employed as compared with 1891.

(*b*) The immigration from Native States of famine orphans, who are maintained by the various local orphanages.

(*c*) The presence in the city of the remnants of the destitute famine-stricken people of Native States who did not return to their homes at the end of the last famine.

Page 7. I.—2,3,4,5,9.

The area of the city and its suburbs is 27 square miles, and the density of population, which was 1,300·4 in 1872, rose to 1,805 in 1881, to 2,549·7 in 1891, and now stands at 2,734·7. The variation since 1872 has been +1,434·3. The period of greatest increase was between 1881 and 1891, when the variation was +744·7. The variation between 1872 and 1881 comes next with +504·6, and during the last decade a further increase of +185 has taken place in the density. The influx of labourers and others to the city in consequence of the opening of the Railway in 1879, and the subsequent settling down of their families accounts for the high variation in the period 1872 to 1881. The Assistant Commissioner of Ajmer writes that owing to the constant demand for labour in the city and towns, people in urban areas do not feel the pinch of famine as they do in rural areas. Unless some special reason causes a sudden and large exodus, it is probable the population of the Ajmer city will continue increasing.

Page 7. I.—6,7,8.

At page 2 of the Ajmer-Merwara Census Report will be found a statement showing the population in various parts of the city in 1891. If the figures be compared with those for 1901, the population of the city outside and inside the walls will be found to have decreased by 927, while the population of the suburbs, cantonment, and railway passengers will be found to have increased by 5,923, giving a net increase of 4,996. It is not clear what were considered the suburbs and outside city walls in 1891, but most of the railway employees live in the city itself, all the immigrants from Native States resorted to the city, and it is undoubtedly in the city proper that the population has increased rather than in the suburbs.

Vol. IIA, XI, page 109.

If Imperial Table XI for the city and towns be examined it will be found that of the 73,839 persons in the city and its suburbs, 38,013 were born in the district, and of those

born elsewhere the United Provinces of Agra heads the list with 9,796, Jaipur comes next with 6,300 Marwar with 6,296, after which there is a considerable drop, Kishengarh coming next with 2,271, followed by the Punjab with 2,086. Alwar and Bharatpur follow with 1,254 and 1,110 respectively. Other provinces and States contribute varying numbers, all below 1,000, to the population of the city. Table XI for urban areas was not prepared in 1891, and so it is not possible to estimate with any degree of accuracy the number of persons who have come into the city during the decade. The United Provinces of Agra provides labourers and servants, the Punjab provides workmen for the Railway Shops. The immigrants from the Native States are those who have come in search of service or labour, and those who were driven out of their homes by the last famine and have settled here. One of the results of the last famine was the presence in the city of women whose homes had been broken up, and who came here to earn their living as best they could. The female population of the city has increased during the decade by 3,514, and the male population by 1,482, the percentage of increase being 70·38 among females and 29·62 among males. A portion of the women born elsewhere have no doubt come here with their husbands after marriage, but it is highly improbable that so marked an increase in the females as compared with the males is entirely due to marriages. A settling down of famine immigrants is indicated.

Nasirabad.

Civil ...	19,624
Cantonment	2,086

The population of Nasirabad, which was 21,710 in 1891, divided between Civil and Cantonment, as noted in the margin, has increased by 784, now being 22,494. Of this an increase of 416 has taken place in the civil station and 368 in the cantonment. The male population of Nasirabad has increased by 607 in the decade, and the female population by 177. Of the total population 63·5 per cent. are Hindus, 31·3 per cent. are Musalmans, 1·6 per cent. are Jains, 3·4 per cent. are Christians, ·2 per cent. are of other religions. The density of the population of Nasirabad, which was 2,342·3 per square mile in 1872, has since then steadily progressed. At the 1881 census it was 2,484·8, in 1891 it was 2,554·1, and is now 2,621·6. The number of troops in the station at the time of a census necessarily affects the returns, but as regards the town itself it appears probable that as in the case of Ajmer city, the population will continue to increase. The net variation since 1872 has been +279·3.

Page 7. I.—2,3,4,5.

Page 7. I.—9.

A reference to the Imperial Table XI shows that of the total population of the town and cantonments, 14,697 were born in the district. Jaipur contributes 2,643 persons, the most of those born in any other single province or State; the Punjab comes next with 819, Marwar with 610, the United Provinces of Agra with 566. Other provinces and States contribute varying numbers below 500 each, but of the total number of persons born outside the district, by far the larger number (4,812) were born somewhere in Rajputana.

Vol. IIA, XI., page 109.

The population of Kekri, which was 7,100 in 1891, is now 7,053. Mr. (now Sir James) LaTouche, writing of the towns in his Settlement Report, says:—

Kekri.

"Kekri * * * in the early years of British rule did fair to rival Ajmer as a trading mart. It has, however, been long in a declining state. Except its position as regards native territory the town possesses no advantages in itself."

Ajmer-Merwara Settlement Report 1875, page 17, para 45.

Since 1872 the net variation in the density has been +706·1. There is nothing about the town to attract traders or others from distant parts. Of the total population 5,242 persons were born in the Ajmer district, 1,659 in various parts of Rajputana, and only 152 in other provinces.

Page 7. I.—9.

Vol. IIA, XI., page 109.

Beawar.

The capital and only town in Merwara was founded by Colonel Dixon in 1835. It is an important cotton mart. The firm of Ralli Brothers have an agent here. There are six cotton presses, of which four only are working at present, and the Krishna Cotton Mills, which employ some 600 hands and have 12,312 spindles and 250 looms. The population of Beawar, which was 20,978 in 1891 has increased very slightly, and is now 21,928, 13,850 of whom live in the town and 3,078 in the suburbs. Of this number 70·9 per cent. are Hindus, 18·0 per cent. Musalmans, 9·5 per cent. Jains, 1·3 per cent. Christians and ·3 per cent. of other religions. The square mile density as shown in Subsidiary Table I is extraordinarily high. In 1891 Mr. Egerton explained this as follows:—

Ajmer-Merwara Census Report, 1891, page 2.

"The population of Beawar is contained almost entirely within the city walls, and there is little or no suburb, hence the high average of persons to the square mile."

That the majority of the people do live in the city is beyond all question, but the correctness of the area assigned to the town, 1·75 square mile, is open to much doubt. The density of Beawar is probably about the same as that of Nasirabad. From 1872 to 1891 the population increased materially in each decade, and one reason for the small increase since 1891 is probably to be found in the fact that in recent years trade has been depressed. In 1898 Beawar, as a cotton mart, was threatened with extinction, and had this come about the town would have gone down rapidly.

Vol. IIA, XI., page 102.

Of the 21,928 inhabitants of Beawar 10,054 are district born, and of those born in neighbouring States, Marwar comes first with 6,227. Only 1,089 persons are from non-contiguous provinces or States, so that a very large majority of the immigrants have come in from the surrounding territory. The male population of Beawar has decreased by 300 during the decade, while the female population has increased by 1,250, giving a net increase of 950. Allowing for the number of women who have married in the last 10 years and have come with their husbands, the figures indicate that a portion of the increase is due to the settling down in the town of the women who had lost their all in the last famine, and came in, as they did to Ajmer, to earn their living as best they could. Given a revival of trade it is possible the population of Beawar will continue to increase.

II. The rural areas, Ajmer.

The effects of famine and epidemics which usually follow in their train are fully brought out in Subsidiary Table I. The density of the population in the rural areas of the Ajmer district, which was 123 per square mile in 1872, rose to 139·4 in 1881, to 159·8 in 1891, and has now gone back to 130, which is only +7 as compared with 1872. The rural population shows a variation of – 29·8 since 1891. Mr. Egerton in his Census Report for 1891 says:—

Page 7. I.—2,3,4,5,9.

Page 7. I.—6.

Ajmer-Merwara Census Report, 1891, page 5.

"The general increase throughout rural areas (with the exception of southern Merwara) is attributable to the general filling up of the districts after 20 years of comparative freedom from scarcity, following the severe famine of 1868."

The cycle of fat years came to an end in 1891-92. The two years, 1893 and 1894 were years of plenty, and then a succession of lean years set in, and the "general filling up" of the district has been, practically speaking, obliterated. Between 1891 and 1901 the district was visited by two famines, those of 1891-92 and 1898-1900, and slight scarcity in 1896-97. The mortality during the famine years was very much above normal, especially in 1900, and some 21,332 persons are said to have permanently emigrated in consequence of the visitations of 1891-92 and 1899-1900. A district so severely smitten in the short period of 10 years naturally shows a decided decrease in the numbers of its inhabitants,

but some consolation may perhaps be found in the fact that, notwithstanding the adverse circumstances of the past decade, the number of persons per square mile exceeds that in several of the Rajputana States. But several years of plenty are now required to fill up the depopulation.

Of the total population of the district 2,87,190 or 78·1 per cent. are district born, compared with 3,31,009, or 78·3 per cent. in 1891. The States of Rajputana and the Merwara district contribute 58,650 persons to the population, against 66,370 in 1891. Other provinces contribute 20,852 persons, as compared with 24,456 in 1891. The balance of the people have come from other countries. Jaipur and Marwar among Native States with 17,172 and 16,045 persons respectively, and of British territory the United Provinces of Agra with 11,163 contribute the larger number of persons born outside the district.

Vol. II A, XI. page 107.

The figures of a small district like Merwara do not admit of very much discussion. Like Ajmer, Merwara was afflicted by the adverse circumstances of the decade, and more so as the last famine commenced in November 1898, nearly a year sooner than in Ajmer. Nevertheless the density per square mile is 136·9 or 6·9 more than in Ajmer, and the net variation since 1872 is +21. Emigration, which used to be a favourite panacea for famine was not resorted to in 1898-1900 on anything like the same scale as in former times. The Assistant Commissioner of Merwara writes that during the 1891-92 famine emigration was resorted to much more than in 1898-1900, during which period 1,892 person are said to have come in from Marwar and Mewar and permanently settled in Merwara. The number of such persons was probably much larger. With the tendency to emigrate very much restricted, and with the settling in the district of a number of persons from Native States, the density per square mile would naturally not show so marked a downward trend as in Ajmer. Nevertheless the famine mortality was very high in Merwara during the last famine, and though a number of those who died were famine immigrants, the effects of the adverse years of the decade are reflected in a variation of −18 in the, square mile density, as compared with 1891. The number of persons per square mile now approximates the 1881 figures, which are 133·9.

Merwara.

Page 7. I.—2, 9.

Page 7. I.—6.

Page 7. I.—4.

Of the 1,09,459 persons in Merwara 90,797 or 82·9 per cent. are district born. States of Rajputana and the Ajmer district contribute 17,344 of whom 8,505 were born in Marwar 3,683 in Mewar, 2,651 in Ajmer, 1,868 in Jaipur and the remainder in other States of Rajputana. Other provinces and States in India contribute 1,304 persons to Merwara. There are no attractions for people from distant provinces. Beawar is the only town, and the labour required can be procured locally. This accounts for the variation in the numbers of persons born in non-contiguous territory in each district.

Vol. II A, XI. page 107.

Distribution of the population in towns and villages.

A glance at Subsidiary Table II will show how the population is distributed. The towns only number four, the average population per town is 31,328, and 94·4 per cent. of the urban population is in Ajmer, Nasirabad and Beawar. One of the points, brought out by the table is the difference in the size of the villages in Ajmer and Merwara. In the former district the average population per village is 621, while in the latter it is only 278. The percentage of the rural population in Merwara living in villages containing under 500 inhabitants is in consequence more than double that in Ajmer, where 46·8 per cent. of the rural population are in villages containing 500 to 2,000 inhabitants.

Page 8. II—2, 6.

Page 8. II—3.

Page 8. II—12,13.

The different definitions of "house" adopted at the 1881, 1891 and 1901 censuses precludes any comparison being instituted between the figures to be found in Subsidiary Table III.

House Room.

In 1881 no regular definition was adopted, and a good deal was left, it appears, to the discretion of Charge Superintendents in deciding what constituted a "house."

Ajmer-Merwara Census Report 1881, page 4, para. 17.

In 1891, to quote Mr. Egerton's words :—

"Owing to the number of enclosures with only one entrance occupied by a number of distinct and separate families, the house, in the case of such enclosures, was taken to be the set of rooms occupied by each family if four or more distinct families lived in the enclosure."

Ajmer-Merwara Census Report, 1891, page 2.

At the present census the following definition of a house was adopted :—

"A house is the dwelling place of one or several families, having a separate entrance from the public way. Provided that where such a dwelling consists of an enclosure, inhabited by two or more independent families, the parts of the enclosure inhabited by such families shall be considered one house."

EXPLANATION.—For census purposes a shop or storehouse will not be considered a house unless some one resides in it, or is likely to be found in it on the census night.

It is obvious, therefore, that no comparison can be instituted as to the house room at each of the censuses of 1881, 1891, and 1901. Subsidiary Table III has been compiled with a view to future use. The definition of "house" adopted at this census worked very well, and if the same definition is made use of again interesting comparisons will be possible.

SBUSIDIARY TABLE I.

Density of the Population.

Districts and Cities.	Mean Density per Square Mile.				Variation Increase (+) or Decrease (−).			Net variation 1872 to 1901 (+) or (−).
	1901.	1891.	1881.	1872.	1891 to 1901.	1881 to 1891.	1872 to 1881.	
1	2	3	4	5	6	7	8	9
Rural:—								
Ajmer	130·0	159·8	139·4	123·0	−29·8	+20·4	+16·4	+7·0
Merwara ...	136·9	154·9	133·9	115·9	−18·0	+21·0	+18·0	+21·0
Urban:—								
Ajmer City ...	2,734·7	2,549·7	1,805·0	1,300·4	+185·0	+744·7	+504 6	+1,434·3
Nasirabad ...	2,621·6	2,554·1	2,484·8	2,342·3	+67·5	+69·3	+142·5	+279·3
Kekri	2,297·3	2,366·6	1,993·1	1,591·2	−69·3	+373·5	+401·9	+706·1
Beawar... ...	12,530·2	11,987·7	9,045·1	7,033·1	+542·5	+2,942·6	+20,01·2	+5,497·1
Mean ..	**175·93**	**200·08**	**169·96**	**146·00**	**−24·15**	**+30 12**	**+23·96**	**+29·93**

SUBSIDIARY TABLE II.

Distribution of the Population between Towns and Villages.

Districts.	Average population.		Percentage of population living in		Percentage of urban population in towns of				Percentage of rural population in villages of			
	Per Town.	Per Village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000	5,000 to 10,000	Under 500.	5,000 and over.	2,000 to 5,000	500 to 2,000	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
Ajmer ...	34,462	621	28·1	71·9	93·2		6·8	...	2·2	25·6	46·8	25·4
Merwara ...	21,928	278	20·0	80·0	100	...	...	...	...	12·6	35·2	52·2
Mean ...	**31,328**	**475**	**26·3**	**73·7**	**94·4**	...	**5·6**	...	**1·6**	**22·5**	**43·9**	**32·0**

SUBSIDIARY TABLE III.

House Room.

Districts and Cities.	Average number of persons per house.			Average number of houses per square mile.		
	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7
Rural :—						
Ajmer	4·39	5·56	7·25	29·5	28·7	19·2
Merwara	3·94	5·65	7·48	34·7	27·3	17·8
Urban :—						
Ajmer City	5·32	4·60	6·99	513·8	553·6	258·1
Nasirabad	3·93	4·35	5·61	666·3	580·4	442·8
Kekri	6·12	5·00	8·15	374·9	440·7	244·3
Beawar	4·97	4·65	7·38	2,516·5	2,574·2	1,224·5
Mean ...	**4·44**	**5·33**	**7·18**	**39·6**	**37·5**	**23·6**

CHAPTER II.

MOVEMENT OF POPULATION.

Vital history of the decade.

The natural calamities which have stricken Ajmer-Merwara during the past ten years have been referred to in the preceding chapter, and it will be some time before the districts can fully recover from their effects. Two famines, one of unprecedented severity, and one scarcity in a decade is indeed a severe visitation. These calamities, weakening as they did the physical condition of the people, resulted in a mortality in the famine years much in excess of the normal. The reproductive powers of the people were also affected, especially by the last famine. Added to these is the tendency for the people from these parts to emigrate during unfavourable years, and the result, by no means surprising, is to be found in a population reduced by 12 per cent. during the decade. The rural population has suffered almost entirely. With the exception of a nominal reduction in the population of Kekri of ·6 per cent. all the towns show an increase. The Ajmer rural population has suffered more severely than that of Merwara, the reduction in each district being 18·6 and 11·6 per cent. respectively, as compared with 1891.

Page 21, I.—2.

Page 21, I.—2.

Page 21, I.—2.

Rainfall during the decade.

The diagram facing page 11, shows the average rainfall for each district, and the average for the province from 1891 to 1901. The precariousness of the fall is brought out in the diagram and the conditions governing this state of things are very clearly described in the Ajmer-Merwara Settlement Report, 1875. The following extract from the Report will not, perhaps, be out of place:—

Page 12, paras. 30-32.

30. * * * * *

"The province is on the border of what may fairly be called the "arid zone," and is the debatable land between the north-eastern and south-eastern monsoons, and beyond the full influence of either. The south-west monsoon, sweeps up the Narbada valley from Bombay, and crossing the table land at Neemuch gives copious supplies to Malwa, Jhalawar, and Kotah and the countries which lie in the course of the Chambal river. The clouds which strike Kathiawar and Cutch are deprived of a great deal of their moisture by the influence of the hills in those countries, and the greater part of the remainder is deposited on Abu and the higher slopes of the Aravali, leaving but little for Merwara, where the hills are lower, and still less for Ajmer. It is only when this monsoon is in considerable force that Merwara gets a plentiful supply from it.

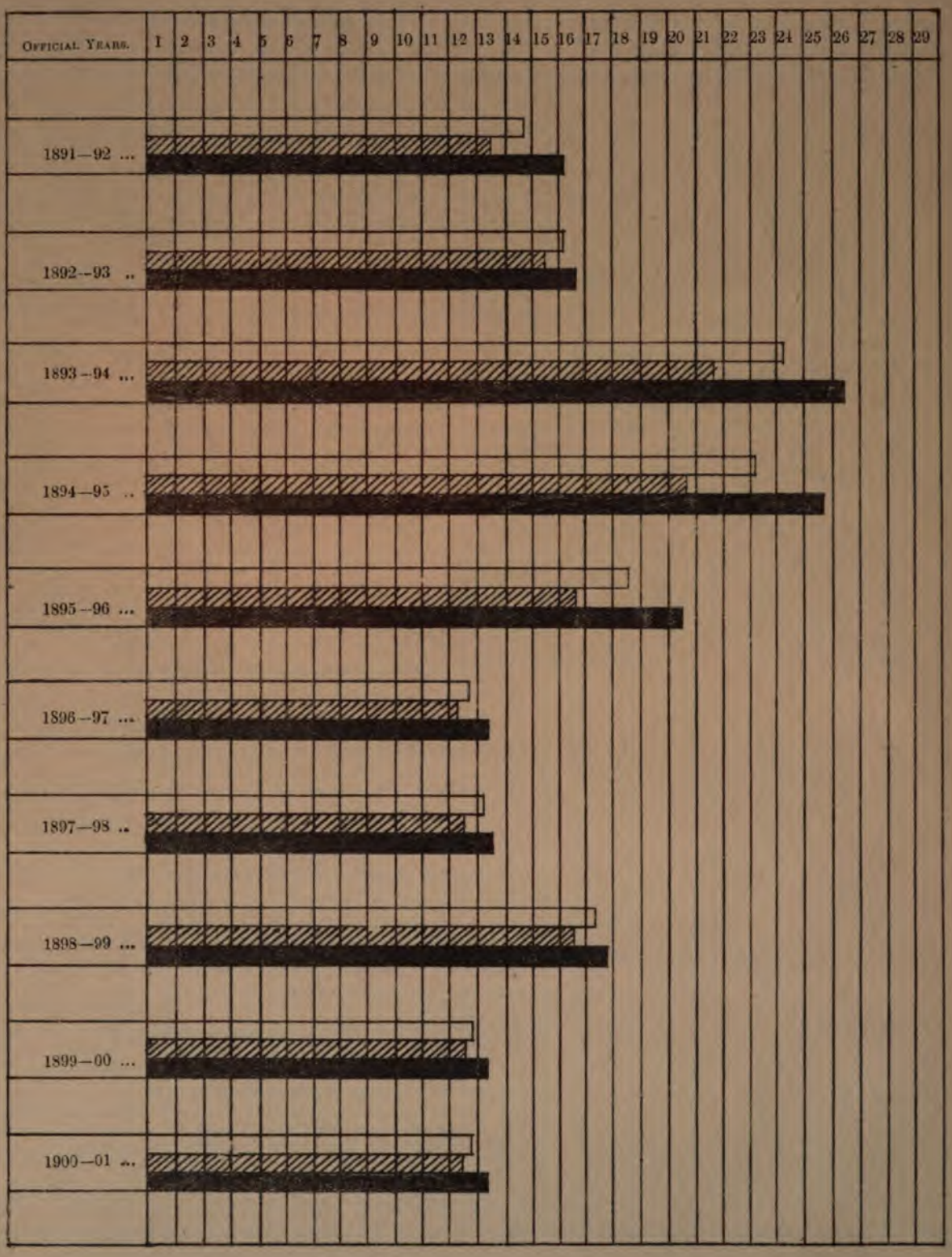
* * * * * *

The north-eastern monsoon sweeps up the valley of the Ganges from the Bay of Bengal and waters the northern part of Rajputana, but hardly penetrates further west than the longitude of Ajmer. On the conflicting strength of these two monsoons the rainfall of the district depends.

31. The prevailing wind during the rainy season is a south-westerly one, but there is but little rain which comes from this direction. The south-west monsoon is exhausted before it reaches even Merwara, and if this monsoon is in the ascendant the weather will be cloudy, and there will be light and partial showers, but no heavy rain. When the wind veers round to the west, as it often does, there will be no rain. It is from the north-east that Ajmer, Beawar and Todgarh obtain their heaviest rainfalls though the south-western monsoon has naturally more effect at Todgarh than at Ajmer. The central portions of the province often receive heavy falls from the north-west, the north-east monsoon being apparently diverted from its course by the winds from the desert. The direction of the wind is most changeable, and the rainfall is exceedingly partial

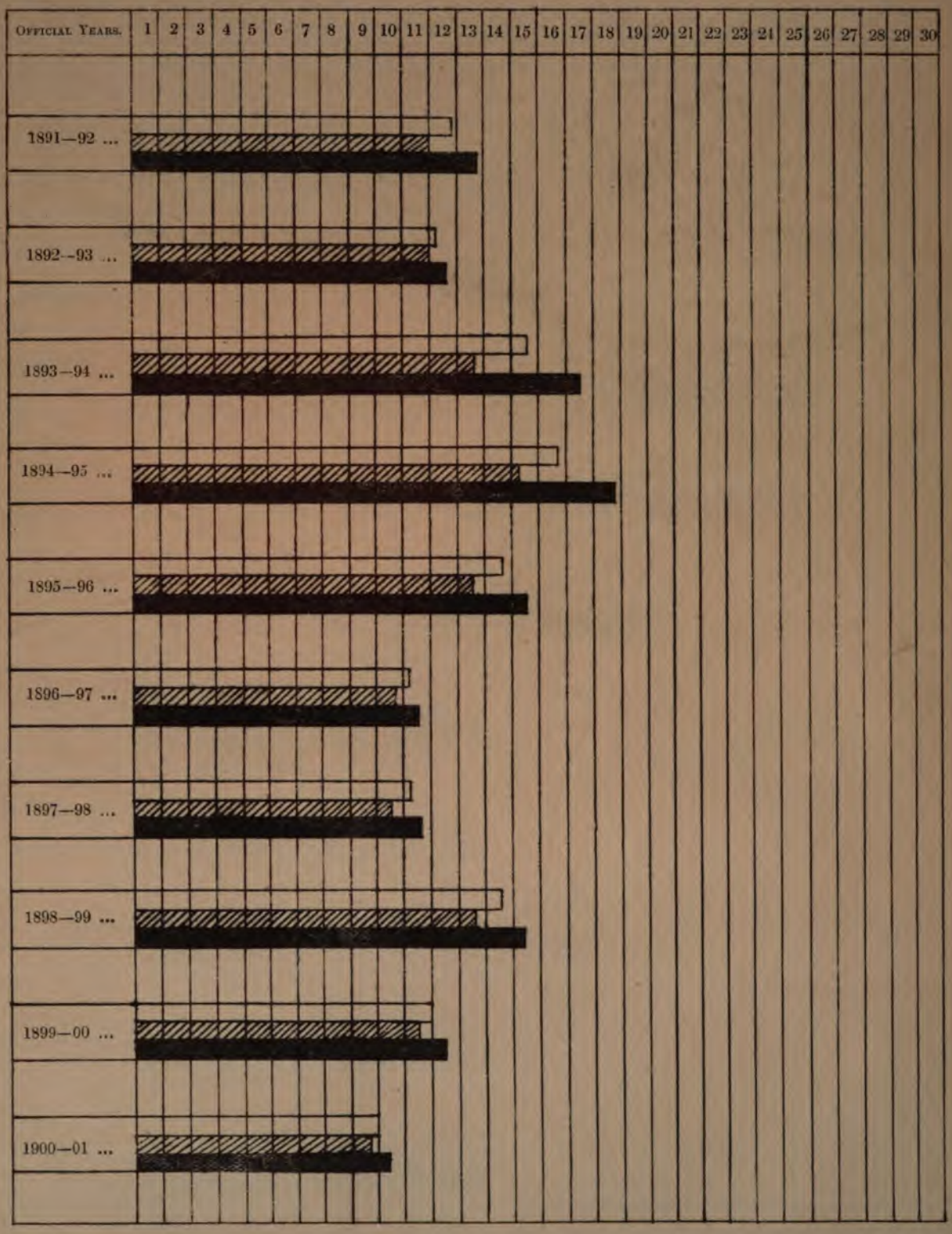
32. Not only, however, is the rainfall most precarious and partial, varying in total amount very much from year to year and place to place, and falling with fury upon one side of a hill while the other side is perfectly dry, but it is most irregularly distributed over the rainy season, and most uncertain as to the intensity of the fall. This last question is a most important one with reference to the filling up of the

Dingram illustrating the average price of staple food-grains (including Barley, Gram, Indian Corn, Jowar, Bajra, Rice and Urad-ki-dal) in Ajmer-Merwara, during the decade (in seers, per rupee).



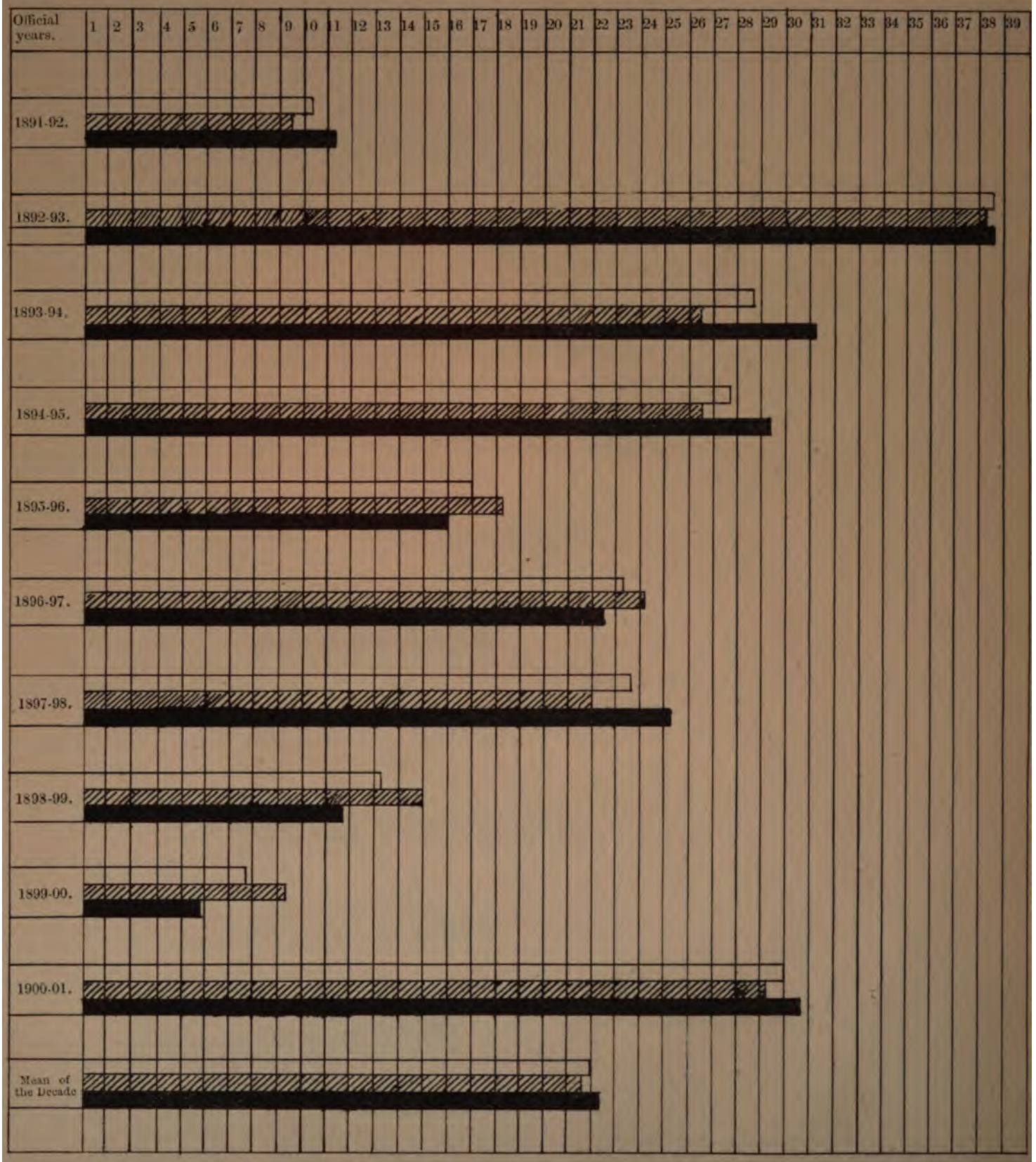
N. B.—The striped bar represents the Ajmer district; the black bar, Merwara; and the white bar, Ajmer-Merwara.

Diagram illustrating the average price of Wheat per rupee in Ajmer-Merwara, during the decade (in seers).



N. B.—The white bar represents Ajmer-Merwara; the striped bar the Ajmer district, and the black bar Merwara.

Diagram showing the average rainfall (in inches) in Ajmer-Merwara from 1891 to 1900 according to official years.



N. B.—The striped bar represents the Ajmer district; the black bar, Merwara; and the white bar, Ajmer-Merwara.

reservoirs. If the rain fall in light showers, even though it be on the whole an average fall, the soil will absorb it, the *nullah* will not run, and the tank will remain empty. If the fall is sudden and heavy, and at the same time general within the catchment area of a tank, the chances are that the embankment will be damaged. The best rainy season is one which includes a fall of 3 or 4 inches in the 24 hours in June, and a similar fall in September, with intermediate showers; then the tanks fill and are replenished for the *rabi* harvest, and *kharif* crop is not drowned with excessive rain."

* * * * * *

A province subject to such conditions can hardly be free from a famine or scarcity for any length of time. The mean rainfall of the decade comes to 21·01 inches. In 1891-92, 1895-96, 1898-99, 1899-1900 the rainfall in each district was below the provincial mean. It is also noteworthy that the famine of 1891-92 was followed in 1892-93 by an abnormal rainfall of nearly 38 inches in each district. The last famine was similarly followed by a fall very much above the average. Another feature brought out in the diagram is the uneven distribution of the fall. With the exception of 1892-93, when the fall was even in each district, one has received more rain than the other. Thus in 1893-94 Merwara received 5 inches more rain than Ajmer, while in 1899-1900 nearly the reverse was the case. In other years the variation in the fall in each district has not been so marked. To a population absolutely dependent on the seasonal rain for a good harvest this precariousness must be a source of continual anxiety. The agriculturalist in Ajmer-Merwara can never rely on two good harvests in succession.

Prices during the decade.

Rainfall and prices stand to each other in the relation of cause and effect, and the diagrams which face this page show the variation in the price of wheat and the staple food grains for the province and by districts. The principal "*kharif*" crops are *jowar*, *makki*, *urad-ki-dal* and *bajra*. Rice is entirely imported. The cultivation of wheat is very much restricted, most of it being imported, and the principal "*rabi*" crops are barley and gram. There are four points worthy of notice in the diagrams illustrating the prices:—

I. The marked difference in the price of wheat and the other food grains in the two famines of 1891-1892 and 1898-1900. The difference is as much as 2 seers and 13¼ chattaks per rupee in the price of wheat, and 1seer and 15½ chattaks in the price of the other food grains.

II. The abnormal lowering in the prices in 1893-1894, and 1895, due to the copious rainfall in 1892, 1893 and 1894, in each of which years the fall was above the average.

III. A stringency in the prices from 1896 onwards, as compared with the previous five years. In 1895, the rainfall was deficient, in 1896 and 1897 it was about the average. In 1898 and 1899 the fall was altogether defective. The deficient rainfall in 1898 and 1899, coupled with the fact that the surplus stock of food from the plentiful harvests of 1893, 1894 and 1895 had run down, accounts for the stringency in the price of food as compared with the first five years of the decade. Thus, when the famine of 1898-1900 commenced, the people had to face the calamity with depleted stocks.

IV. The cheaper rate of both wheat and the other food grains in Merwara, as compared with Ajmer, all through the decade. This is explained by the fact that a large quantity of wheat, *makki*, gram and barley, more than the requirements of the Merwara District, is every year imported to Beawar for delivery to merchants, free from octroi duty in performance of contracts, which are locally known by the name of "Sodas," and also, to a certain extent, by the fact that the soil in Merwara is richer and more productive than that in Ajmer.

1 *Jowar* (Great Indian Millet), 2 *Makki* (Indian Corn), 3 *Urad-ki-dal* (Pulse), 4 *Bajra* (Bulrush Millet)

The vital history, rainfall and prices of the decade having been briefly noticed it is necessary before dealing with the Subsidiary Tables, to say a few words about the health of the decade. I am indebted to the Civil Surgeon of Ajmer for figures showing deaths from various causes from 1891 to 1900. The statement furnished by him is printed as Subsidiary Table VII. The ratio of deaths per 1,000 population which was 20·23 for the province in 1891, rose to 40·80 in 1892, in consequence of the famine. From 1893 to 1899 inclusive, the highest recorded ratio of deaths was 33·21 in 1899, and this figure went up with a leap to 119·97 per 1,000 in 1900. These figures show clearly the increased mortality in the last famine as compared with that of 1891-92. In the period of partial scarcity, 1896-97, the death rate was low, 28·25 and 24·68 per 1,000 being recorded in those years. In 1894 a death rate of 31·02 was recorded, due to an epidemic of fever. The diagram which faces this page shows the ratio of deaths per 1,000 population year by year from 1891 to 1900 for the province and by districts. The variations in the district figures will be discussed at the end of this chapter.

Health of the decade—provincial figures.

Page 27, VII.—28.

Page 27, VII.—28.

Page 27, VII.—28.

A glance at the mortality statement will show that while cholera was present in nine years out of the ten in Ajmer, it only visited Merwara on three occasions. There were, however, only two epidemics worth noticing—one in 1892 and one in 1900. Each of these struck Ajmer more severely than they did Merwara. In 1892 Ajmer lost 1,835 persons and 3,589 in 1900, the corresponding figures for Merwara being 517 and 1,253 respectively. These figures show the difference in the severity of these epidemics in each district. Further more the mortality from cholera on the Relief Works in Ajmer in 1900, due to the severe outbreak on the works in the Kekri circle has never been accurately ascertained and the Ajmer figures represent a lower number of deaths than actually occurred.

Cholera.

Page 26, VII.—3, 12.

Small-pox has been present in each district year by year. The figures again show the immunity Merwara has enjoyed, as compared with Ajmer. There have been three epidemics in Ajmer—the first in 1892, the second in 1896 and the third in 1900, the number of deaths recorded in each year being 1,526, 3,533 and 2,181 respectively. Merwara in these years only recorded 126,288 and 429 deaths. In 1897 Merwara recorded 110 deaths from this disease against 48 in Ajmer, and 213 in 1898 against 196.

Small-pox.

Page 26 VII,—4, 13.

I now come to the figures relating to fever and bowel complaints. The mortality due to these causes in 1892 and 1900, when severe epidemics of malarial fever followed the famine, was exceptionally high. In every year they claim their victims by the thousands, and in 1900, when the wave found the people in a debilitated condition at the end of the famine, it swept off 36,891 persons in Ajmer and 15,966 in Merwara. A similar wave which followed the 1891-92 famine swept off 13,155 persons in Ajmer. Merwara escaped with a mortality of 3,126.

In no single year has fever alone claimed less than 5,000 victims in Ajmer or less than 1,200 in Merwara, but the tendency to return numbers of deaths to "fever" when in reality death was due to something totally different must be borne in mind.

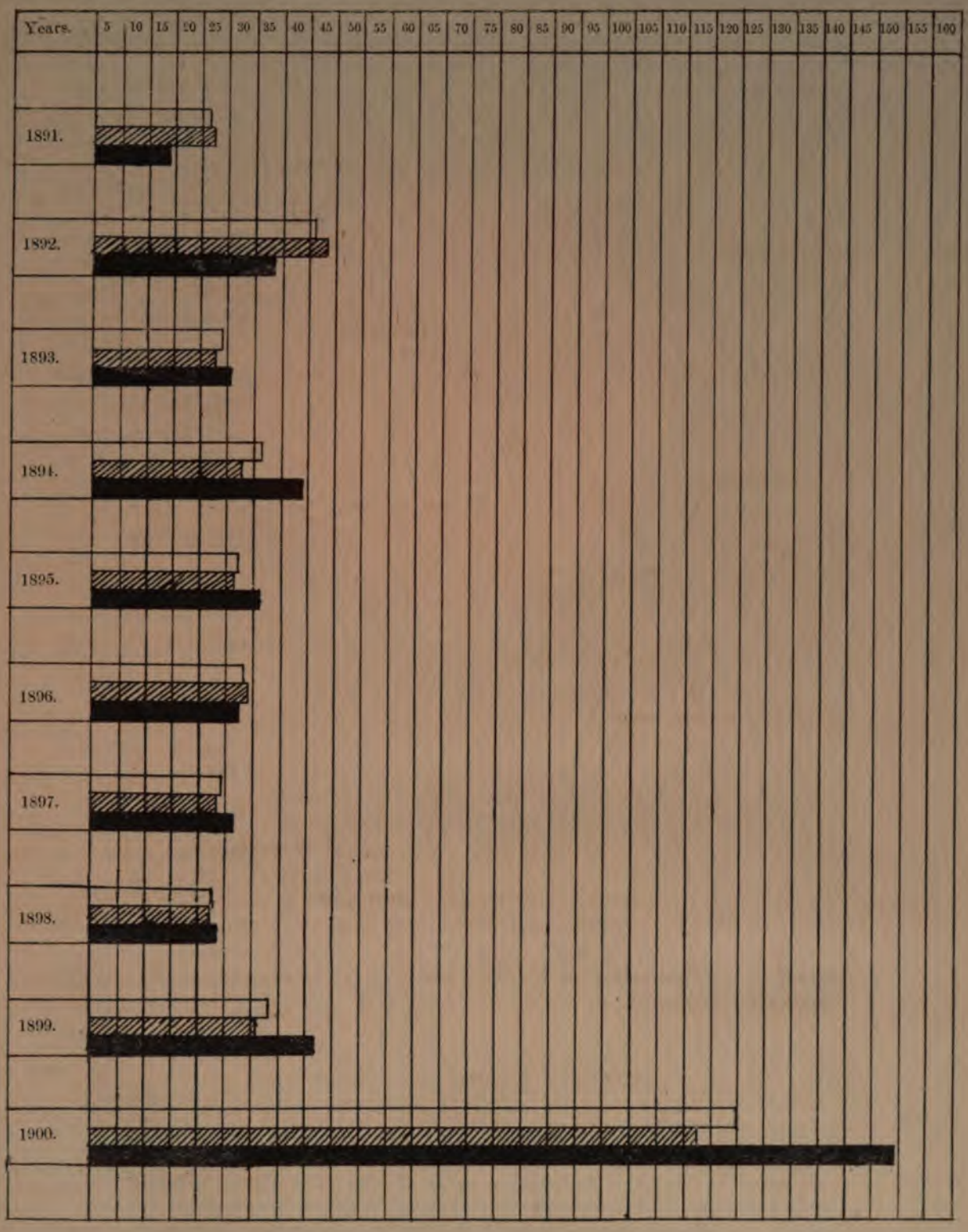
Fever and bowel complaints.

Page 26, VII.—5,6,14,15.

Injuries and other causes make up the remainder of the deaths. They claim their full quota of victims, but the figures are dwarfed by those of fever and bowel complaints which immediately precede them.

Injuries and other causes.

Diagram illustrating the ratio of deaths to 1,000 of population in Ajmer-Merwara during the decade, according to Calendar Years.



N. B.—The striped bar represents the Ajmer district; the black bar, Merwara; and the white bar, Ajmer-Merwara.

the famine and scarcity a number of people who had come here from other parts of India to earn their living went back to the province of their birth. It is also possible that the hard times kept people away who would have come down had there been a succession of years of plenty. The Punjab certainly contributes 1,111 persons more than in 1891, but as a set off the United Provinces of Agra, which contributed 16,483 persons in 1891 now contributes 11,583, a decrease of 4,900. Then again the Mahomedan male population of Ajmer was abnormally high in 1891, as the Urs Fair was about to be held synchronously with the census. People come to this fair from all parts of the country, and this would naturally raise the number of those born in other parts of India, but censused here. No such fair was about to be held at the time of the 1901 census.

The increase among those born in Asia beyond India is due principally to a rise from 74 to 120 among those born in Afghanistan. A number of transfrontier Pathans come to visit the Dargah Khwaja Sahib, and it is possible that an influx of visitors took place about the time of the census. The increase in the number of those born in other continents is traced principally to the presence of a portion of an Irish Regiment at Nasirabad. A proportional summary is given in Subsidiary Table II. It will be seen at a glance that of every 10,000 persons in the province 9,386·8 were born either in it or in contiguous States, and of these no less than 8,031·7 were born in the districts where enumerated. The people of Ajmer-Merwara marry and give their daughters in marriage in the surrounding States. In this connection Subsidiary Table V may be examined. Each of the contiguous States of Jaipur, Kishangarh, Marwar and Mewar give to and receive from British territory an excess of females over males. The percentage of female immigrants is higher than that of male immigrants in both districts. The marriage customs are primarily at the bottom of the divergence.

Page 22, II—2, 3.

Page 24 V.—3-5.

The proportion per 10,000 of district born which was 7,996 in 1891 is now 8,031·7. The proportion is higher in Merwara than in Ajmer, the figures being 8,295·1 and 7,815·8 respectively. In the 1898-1900 famine 13,052 persons belonging to the district are stated to have emigrated from Ajmer, of whom 6,385 are recorded as having returned. In Merwara 11,470 persons are said to have emigrated and 15,285 to have returned, so the district gained 3,815 persons by the return of the emigrants. The return of the district born who had temporarily been driven away from their homes by hard times was, therefore, much larger in Merwara than in Ajmer, and possibly accounts in a measure for the higher percentage of district born in Merwara. Then again the ratio of births has been higher in Merwara than in Ajmer in eight of the ten years. The proportion of those born in contiguous districts or States is very little lower now than it was in 1891, the figures being 1,355·1 and 1,382 respectively. Here the proportion is lower in Merwara than in Ajmer 1,355·7 against 1,437·4, due to the fact that Merwara has got fewer contiguous States than Ajmer.

India Report 1891, page 68.

Page 22, II.—2.

Ajmer-Merwara Famine Report 1898-00, pages 119-122.

India Census Report 1891, page 68.

Page 22, II.—3.

The immigrants who poured into the districts from surrounding States during the last famine were of two descriptions—I, those who were passing through with their flocks and herds in search of pasture—II, those who came in search of relief. The former are described in the Ajmer-Merwara Famine Report 1898-1900, "as well-to-do cultivators, well behaved and independent, in need of charity from no one." Those who came in search of relief are described as being a "very different class." The settling down in Merwara has taken place, probably, from among those who came in search of relief.

Page 118.

The figures for those born in non-contiguous territory, in contiguous countries in Asia beyond India, and in other continents do not admit of much discussion. The sum

Page 22, II.—4,5,6,7.

total of these people amounts to 6 per cent. of the population, and the large majority are to be found in Ajmer.

Emigration.

Emigration with cattle takes place annually from Ajmer-Merwara and the more adverse the season the greater the number of emigrants. In years of famine, emigration takes place in search of relief also, but during the famine of 1898-1900. this was, practically speaking, unknown. It is to be regretted that data were not available for the preparation of Subsidiary Table III, as a comparison of the proportion of emigrants from each district would have been of interest. The number of persons who were born in Ajmer-Merwara and who were enumerated in other parts of India is 27,931, of whom 12,177 were males and 15,754 females. The preponderance of females born in the province and censused elsewhere is due to the fact that out of 18,586 such persons censused in Rajputana, 6,953 were males and 11,633 females. Gwalior, too shows a preponderance of females over males, 842 to 362. The marriage customs, as already mentioned, are primarily responsible for this, but the transfer of women in marriage is not emigration in the ordinary sense of the term. Mr. Egerton in his Census Report mentions that over 50,000 persons born in Ajmer were censused in the different Rajputana States. This number has gone down to 18,586, consequent, apparently, on the general depletion of population which has befallen Rajputana as the result of the last famine. If the number of persons born in Ajmer-Merwara and censused in other parts of India (27,931) be added to those born and censused in the province itself (3,83,036), a total of 4,10,967 is arrived at. Of every 10,000 persons 9,320·3 were enumerated in the province where born, and 679·7 in other provinces of India. The percentage of emigrants to the total population born in the province is 6·7. The percentage of female emigrants is in excess of the male, 8·2 to 5·5.

Ajmer-Merwara Census Report, 1891. page 6.

Page 23, III.—2, 3, 4, 5, 6.

It will now be of interest to set forth how much of the emigration has been due to famine and how much to other causes. The Ajmer district is reported to have lost 8,456 persons by emigration in 1891-1892, and 6,667 persons in 1899-1900. This gives a total loss of 15,123 persons in the two famines. In Merwara 6,209 persons are reported to have emigrated permanently in 1891-1892. In 1898-1900, as has already been shown, no loss occurred to the population by emigration. The total loss, therefore, to the province due to famine comes to, 21,332 persons as marginally noted.

	Persons.
Ajmer ...	15,123
Merwara	6,209
Total	21,332

Chapter I. Page 4.

Of the 27,931 persons born in Ajmer-Merwara and censused elsewhere, the large majority have therefore gone away in years of distress. This leaves 6,599 persons who have emigrated in search of labour and similar causes. The figures bring out sufficiently what an important part famine plays as regards emigration from this province.

In a province in which the agriculturalist can never be certain of good harvests for two years in succession, a tendency to emigrate can easily be understood. That emigration was not resorted to more than it was in the last famine is probably due to—

(1.) The sufficiency of the relief granted.

(2.) The tracts in Malwa usually visited by such emigrants being themselves afflicted.

Variation in migration.

The variation in migration next claims attention. The figures will be found in Subsidiary Table IV. The table brings out the fact that while the percentage of district born has remained, practically speaking, stationary in Ajmer, as compared with 1891, in Merwara it has risen from 77·6 to 82·9. The variation in the percentage of decrease

Page 23, IV.—2, 3.

among the district born population of each district is also very marked. In Ajmer it has been −13·2 against −2·5 in Merwara. The decrease in the total population has not been so marked −12·9 in Ajmer to −8·7 in Merwara. The reason for the divergence in the percentage of decrease, especially among district born, in the two districts may be summarised as follows:—

Page 23, IV.—4, 5.

I. Ajmer has lost more by emigration than Merwara. The smaller district also had a higher birth rate in eight of the ten years of the decade.

II. The epidemics of cholera, smallpox and fever did not strike Merwara so severely as they did Ajmer, and consequently the loss of population was not so great in the former district.

The figures showing the emigration to Feudatory States are to be found in Subsidiary Table V. The main point to be noticed is the very much larger number of persons the province receives than gives. It receives 70,945 and gives 18,586. The number of women received and given exceeds the number of men, very considerably as regards the numbers received, which exceed the number of men by 10,525. Allowing that the taking in marriage accounts for a good proportion of the women it is not probable that so large an excess of females over males is due to this cause alone. Destitute women who came into Ajmer-Merwara during 1899-1900 found homes for themselves in the province, and to this cause also may be attributed the excess of females received over males. The figures do not bring out any marked tendency for the people to go from British territory to Native States. The excess of women given to the States over men is not nearly so marked as it is in the reverse case. The marriage customs probably account for most of the excess. It will also be noticed that the majority of persons are given to contiguous States. Kishangarh with 6,188 comes first, then follows Mewar with 3,330, Jaipur with 2,616, Shahpura with 2,184 and Marwar with 1,487. Relationships are created by marriages on each side of the border, and a movement of people on visits to their friends and relations is continually going on. It is thus possible that a number of persons shown as given and received are visitors and not permanent residents. The time of the census was not, however, propitious for marriages and festivals, and the numbers of such visitors to and from states would not be so great as they were in 1881 for instance. Taken all round the residents of Native States prefer British territory much more than the residents of British territory do the States.

Migration to Feudatory States.

Page 24, V.—2, 3, 4, 5

Page 24, V.—4, 5.

Ajmer-Merwara Census Report 1881, page 12, para. 58.

Before discussing the figures to be found is Subsidiary Table VI, it will be necessary to give a brief sketch of the system of reporting vital statistics in the province as required by the Census Commissioner's sixteenth note on Census Reports. It will be convenient to treat urban and rural areas separately.

System of reporting of vital statistics in urban areas.

I.—Urban areas —In the city of Ajmer and the towns of Kekri and Beawar rules for the reporting of vital statistics were framed by the Municipal Committee under Section 116 (1)*c* of the Ajmer Municipalities' Regulation 1886. These rules were confirmed by the Hon'ble the Agent to the Governor-General for Rajputana and Chief Commissioner of Ajmer-Merwara under Section 116 (3) of the Municipalities' Regulation, and came into force with effect from the 1st April 1894. They provide for the reporting of births and deaths by the head of the household. In his absence the duty of reporting births devolves on any adult male member of the family or a male servant, that of reporting deaths on the sweeper of the mohalla within one week of their occurrence.

The report is required to be made at the nearest octroi post. In addition to this the Civil Surgeon, the District Superintendent of Police, other Government and Railway Officers and sweepers are required to report to the Municipality within one month of their occurrence all births and deaths occurring within Municipal limits in institutions under their control. The penalty for a breach of the rules is a fine not exceeding five rupees. The rules in force in Nasirabad are to be found in Sections 221 to 225, Chapter XV of the Cantonment Code, 1899. These sections prescribe that the Cantonment Magistrate shall maintain registers of births and deaths occurring in civil as well as in cantonment limits. The head of the house or family for the time being is responsible for the reporting of each birth within eight days of occurrence. The particulars to be reported are set forth in detail. The responsibility for the reporting of deaths similarly rests on the head of the house or family for the time being. Deaths are to be reported within 24 hours of their occurrence. In addition to the head of the house or family every medical officer of the Government is required to report to the Cantonment Magistrate.

"As soon as practicable after the events every birth and death occuring in the cantonment of which he may become cognizant in the exercise of his profession."

The penalty for non-compliance with these rules is a maximum fine of five rupees.

Such is the legal basis of the system of reporting vital statistics in the city and towns, and the substance of the important sections. In discussing their practical utility it becomes necessary to see (I.) what supervision is exercised over the reporting of vital statistics, and (II.) to what extent the rules have been enforced by the prosecution of persons who have disregarded them.

I. The best means of ascertaining whether the rules have been disregarded is to have a proper system of checking the reports of births and deaths by some responsible official who can periodically make a house-to-house enquiry. In Ajmer the Municipal Conservancy Inspector has been told in the course of his rounds to look into the reporting of births. In Nasirabad the Sub-Inspector of Police checks them nominally. In Beawar no house-to-house checking apparently obtains.

The reporting of deaths is probably more accurate than the reporting of births in Ajmer city and Beawar, as the bulk of the population live within the city walls, and whenever a corpse passes through a gate the Octroi Moharrir on duty is responsible that the necessary entry is made in the register. In Ajmer city there are registers kept at the burning and burial grounds also.

Ajmer ...	0
Nasirabad ...	3
Kekri ...	28
Beawar ...	182

II. The number of successful prosecutions instituted in Ajmer, Nasirabad, Kekri, and Beawar during the five years, 1897-1901 has been 213 altogether, the details are given in the margin.

The numbers show that in Ajmer and Nasirabad the penal provisions have remained a dead letter. Kekri also has a very small number of prosecutions. Enquiry shows that there is no adequate checking of reports of vital statistics in the towns and the penal clauses have not been rigorously enforced. Thus the rules have lost much of their practical utility.

System of reporting vital statistics in rural areas.

In 1893 the Commissioner of the Division proposed to the Local Government certain rules for the reporting of vital statistics in rural areas, which apparently applied to the Khalsa and Istimrari villages. The substance of the rules was that chaukidars should submit weekly reports of births and deaths to the police direct, and that girdawars should be responsible for the patwaries' monthly returns, the patwari being a parallel reporting agency to the chaukidar. The penalty for disregard of the rules, was as in the city and towns, a maximum fine of five rupees. These rules were, it

appears sanctioned by the Local Government, and in the beginning of 1897 the Commissioner asked that they be confirmed. The rules were, it was stated an improvement on the former ones, and to this request the Local Government replied that they might continue. The reporting of vital statistics was therefore up to the latter part of 1901 carried on as follows :—

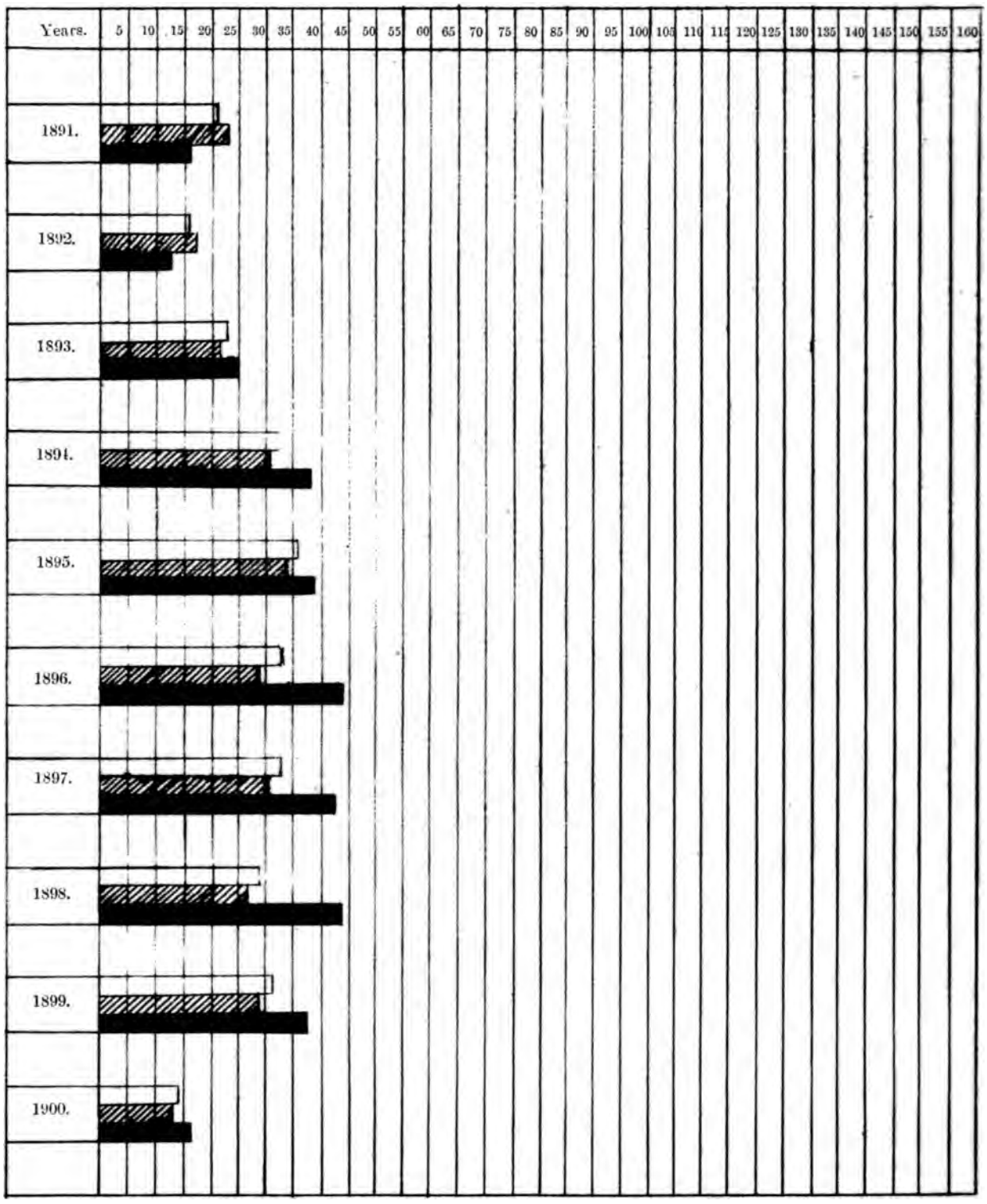
I. In Khalsa areas the chaukidars and patwaris reported to the police at stations.

II. In Istimrari areas the chaukidars and *"kamdars"* (local Estate managers) made the reports to the police.

The reporting agency, however, was not complete. There are in both districts a number of villages which have no properly paid chaukidar, and the reporting from all such was left to the village menial known as the *"gaon balai,"* and messengers called *"khabar rasan."* These men, taken from the lowest classes of the people, perform the duties of a chaukidar in a very perfunctory manner, and are given a certain amount of corn at each harvest by the villagers for their services. For the reporting of the vital statistics by the *"khabar rasan"* or the *"gaon balai"* the Lamberdar of the village was nominally responsible. It thus came about that in villages in Khalsa and Istimrari areas, where there were properly constituted chaukidars, they were responsible for the reporting of vital statistics to the police, in villages where no chaukidars existed *"khabar rasan"* and *"gaon balai"* were told off for the duty under the nominal responsibility of the Lamberdar. In Khalsa areas the patwaries and in Istimrari areas the *"kamdars"* also reported once a month to the police, the object of this parallel reporting agency being to act as a check on the reports of chaukidars, *"khabar rasan"* and *"gaon balai."* This system of reporting continued in force till 1901, when, early in July of that year the question of the reporting of vital statistics came up again and officers of the civil administration who were in any way connected with the subject recorded their respective views in memorandums. The outcome of the correspondence was, that in August 1901 the Commissioner of the Division issued orders to the effect that in Khalsa areas the Lambardar and in Istimrari areas the Patel of each village was to be responsible for the accuracy of vital statistics. The chaukidars, *" khabar rasans "* and *" gaon balais "* were required by these orders merely to take the details of the births and deaths to the police stations weekly. These orders were, however, not introduced owing to the recurrence of famine in 1901-1902. In this period weekly reports have been sent to the police stations by the village accountants (patwaries) in the Government (Khalsa) area and by the local Estate managers *kamdars* in the Estate (*Istimrari*) area. The patwari collects his information from the village menial servants (*khabar rasan* and *gaon balai*) and the *kamdar* supplies himself in the same way. The chaukidars, where there are chaukidars, also report births and deaths to the police weekly

It will thus be seen that the chaukidars, and in villages where there are none such, *" khabar rasans "* and *" gaon balais "* have hitherto played and still play a prominent part in the reporting of vital statistics. That the system has been and still is defective and has resulted in inaccurate reporting, admits of no doubt. The chaukidars, messengers and *" gaon balais "* are men of heterogeneous castes, many of whom are endowed with true oriental apathy and the large majority are totally unable to read and write. Police have stringent orders to check reporting of births and deaths, and though it is possible more is being done in this respect now than formerly, it is equally possible that much more remains to be done in the way of effective checking. Beyond the police there is no checking agency in rural areas. Added to this is the absence of prosecutions for disregard of the rules, whereby their obligations are not brought home to the people. As a net result the practical utility of the rules is considerably lessened.

Diagram illustrating the ratio of births to 1,000 of population in Ajmer-Merwara during the decade, according to Calendar Years.



N. B.—The striped bar represents the Ajmer district; the black bar, Merwara; and the white bar, Ajmer-Merwara.

Method of dealing with vital statistic returns.

The legal basis of the system in urban and rural areas has been set forth, the reporting agency characterized and the practical effect of the principal sections of the rules described. The way the figures are dealt with may now be briefly stated. The figures are sent weekly for the rural area through the District Superintendent of Police, Ajmer-Merwara and for the urban area by the Municipality or Cantonment concerned, to the Civil Surgeon, Ajmer, who submits a monthly statement to the Commissioner, who passes it on to the Chief Medical Officer for Rajputana. Marked variations in the birth or death ratio of some particular police circles are occasionally noticed by the Civil Surgeon, who calls on the District Superintendent of Police to explain them. Such references are, however, seldom received, and the absence of any noteworthy variation between births and deaths, failing some special reasons, month by month, appears to be taken as a *primâ facie* test of the correctness of the returns.

Effect of famine on statistics.

It is possible that in years of famine, especially in years of severe famine, as in 1899-1900, so much attention is not paid to the reporting of vital statistics as in ordinary years, and their accuracy is impaired. In the first place famine brings with it a very considerably increased volume of crime, and police officers have not so much time at their disposal to test reporting as in ordinary years. The reporting agencies are therefore left very much to themselves, and a knowledge that their reporting cannot be adequately tested results in apathy. In the second place the reporting agencies are not likely to trouble themselves very much about deaths among wanderers. An instance of a number of deaths not being reported is to be found in the mortality from cholera in the relief works near Kekri in 1900. Numbers of people wandered off and died. The severity of the outbreak had demoralized the people for a while.

Comparison between actual and estimated population.

The figures are to be found in Subsidiary Table VI. The figures for column 4 have been calculated by the method, described at page 6 of "*Newsholmes' Vital Statistics.*" In the case of Ajmer the population is 11,913 below vital statistics, and 95,452 below the population estimated by the rate of increase. In Merwara the actual population is 1,081 above that estimated by vital statistics, and 22,059 below that estimated by the rate of increase. The figures calculated from the rate of increase indicate what, in all probability, would have been the population of the province had it passed through a decade of normal years. The Assistant Commissioners write that the defective reporting of vital statistics accounts for the discrepancies in the estimated and actual population. A diagram showing the ratio of births to 1,000 of population faces this page. If the diagram be examined it will be observed that in 1891 and 1892, the ratio of births in Merwara was lower than in Ajmer. For the remaining years of the decade the ratio of births was higher in Merwara than in Ajmer. In 1891 and 1892, the Merwara ratio of births being lower than the Ajmer ratio, the death rate in the former district was lower also. From 1893 to 1895 and from 1897 to 1900 the ratio of deaths in Merwara, was higher than in Ajmer. The death rate in 1900 was swollen by the mortality among famine immigrants. A high birth rate results in a high death rate, owing to increased infant mortality, and as Merwara has had a higher birth rate than Ajmer in most of the years of the decade, it shows a higher death rate also in those years. The year 1896 is peculiar. With a very much higher birth rate than in Ajmer (42·8 to 29·9 per 1,000 of population). Merwara shows a slightly smaller death rate (27·24 to 28·53). In that year Ajmer lost 3,533 persons by small-pox, and 6,736 by fever against 288 and 2,667 in Merwara. This mortality necessarily raised the Ajmer ratio of deaths considerably. Taken all

that estimated by

Page 25, VI—2, 3, 4.

Page 26, VII—10,19.

Page 26, VII.—4, 5, 13, 14.

round a higher birth rate in Merwara has resulted in a higher death rate as compared with Ajmer. A cheaper food supply in Merwara all through the decade probably accounts for the increased birth rate in that district, and there is no apparent reason why Merwara should show a lower birth rate in 1891 and 1892 than Ajmer. The margin of error in the reporting of vital statistics is probably about equal in the two districts. The physical deterioration owing to the famines in the ten years appears undoubtedly to have been greater among the inhabitants of Ajmer than among those of Merwara.

SUBSIDIARY TABLE I.

Showing Variation in Relation to Density since 1872.

Districts and Cities.	Percentage of variation Increase (+) or Decrease (−)			Net variation in period 1872 to 1901. Increase (+) or Decrease (−).	Mean density of population per square mile.			
	1891 to 1901.	1881 to 1891.	1872 to 1881.		1901.	1891.	1881.	1872.
1	2	3	4	5	6	7	8	9
RURAL:—								
Ajmer	−18·6	+14·6	+13·3	+9·3	130·0	159·8	139·4	123·0
Merwara	−11·6	+15·6	+15·5	+19·5	136·9	154·9	133·9	115·9
URBAN:—								
Ajmer City	+7·2	+41·2	+38·8	+87·2	2,734·7	2,549·7	1,805·0	1,300·4
Nasirabad	+3·6	+1·8	+6·0	+11·4	2,621·6	2,554·1	2,484·8	2,342·3
Kekri	−·6	+16·0	+25·2	+40·6	2,297·3	2,366·6	1,993·1	1,591·2
Beawar	+4·5	+32·5	+28·6	+65·6	12,530·2	11,987·7	9,045·1	7,033·1
Mean for City and Towns ...	**+5·6**	**+28·8**	**+27·0**	**+61·4**	**3,101·0**	**2,936·6**	**2,277·3**	**1,792·1**
Mean for Province ..	**−12·0**	**+17·7**	**+16·2**	**+21·9**	**175·93**	**200·08**	**169·96**	**146·00**

SUBSIDIARY TABLE II.

Immigration per 10,000 of Population.

Districts.	Born in India.			Born in Asia beyond India.		Born in other continents.	Percentage of immigrants to total population.		
	In districts where enumerated.	In contiguous districts or States.	In non-contiguous territory.	Contiguous countries.	Remote countries.		Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Ajmer	7,815·8	1,437·4	726·2	4·3	...	16·3	21·9	19·7	24·2
Merwara	8,295·1	1,355·7	348·0	0·5	...	0·7	17·0	14·9	19·4
Total ...	**8,031·7**	**1,355·1**	**597·2**	**3·4**	...	**12·6**	**19·6**	**17·6**	**21·9**

SUBSIDIARY TABLE III.

Emigration per 10,000 of Population.

Province of Birth.	Enumerated in		Percentage of emigrants to total population born in province.		
	Province where born.	Other provinces in India.	Total.	Males.	Females.
1	2	3	4	5	6
Ajmer-Merwara	9,320·3	679·7	6·7	5·5	8·2
Total ...	**9,320·3**	**679·7**	**6·7**	**5·5**	**8·2**

N.B.—The Table has been compiled for the province, as the data for column 3 are not available by districts.

SUBSIDIARY TABLE IV.

Variation in Migration since 1891.

Districts.	Percentage of district born.		Percentage of decrease among	
	1901.	1891.	District born.	Total population.
1	2	3	4	5
Ajmer	78·1	78·3	-13·2	-12·9
Merwara	82·9	77·6	- 2·5	-8·7
Total	**80·3**	**79·9**	**-11·6**	**-12·0**

SUBSIDIARY TABLE V.

Migration to Feudatory States.

States.	Gives to British Territory.		Receives from British Territory.	
	Males.	Females.	Males.	Females.
1	2	3	4	5
Alwar	1,087	779	102	128
Banswara	3	1	..	...
Bharatpur	933	690	127	113
Bikaner	143	108	120	103
Bundi	533	433	216	119
Dholpur	61	74	16	31
Dungerpur	16	2	4	...
Jaipur	8,405	10,635	961	1,655
Jaisalmer	34	4	2	4
Jhalawar	...	...	65	34
Jhalrapatan	28	31	...	...
Karauli	88	62	9	6
Kishangarh	3,129	5,346	1,907	4,281
Kotah	180	197	384	217
Lawa	...	...	6	17
Marwar	10,637	13,913	537	950
Mewar	3,890	7,355	1,300	2,030
Partabgarh	1	...	34	22
Shahpura	...	...	719	1,465
Sirohi	182	95	311	275
Tonk	581	731	133	180
Rajputana (unspecified)...	279	279	...	...
Total ...	**30,210**	**40,735**	**6,953**	**11,633**

SUBSIDIARY TABLE VI.

Showing the Comparison of Actual and Estimated Population.

Districts.	Actual population by census 1901.	Population estimated from vital statistics.	Population estimated from rate of increase 1881-1891.	Actual population by census 1891.
1	2	3	4	5
Ajmer	3,67,453	3,79,366	4,62,905	4,22,359
Merwara	1,09,459	1,08,378	1,31,518	1,19,999
Total ...	**4,76,912**	**4,87,744**	**5,94,424**	**5,42,358**

SUBSIDIARY

Mortality Registered in Ajmer-

Years.	AJMER.									MERWARA.			
	Population according to census of 1891.	Cholera.	Small-pox.	Fever.	Bowel complaints.	Injuries.	All other causes.	Total.	Ratio per 1,000 of population.	Population according to census of 1891.	Cholera.	Small-pox.	Fever.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1891 ...	4,22,359	532	539	5,813	1,145	310	976	9,315	22·05	1,19,999	...	22	1,263
1892 ...	...	1,835	1,526	11,632	1,523	412	1,184	18,112	42·88	...	517	126	2,857
1893 ...	...	3	61	7,423	611	264	1,260	9,622	22·78	...	...	14	2,538
1894 ...	...	...	396	9,634	396	241	1,407	12,074	28·59	...	...	41	4,221
1895 ...	...	286	592	8,087	449	343	1,144	10,901	25·81	...	3	162	3,176
1896 ...	...	12	3,533	6,736	324	220	1,227	12,052	28·53	...	...	288	2,667
1897 ...	...	19	48	8,204	394	189	1,402	10,256	24·28	...	...	110	2,679
1898 ...	...	1	196	6,522	501	201	1,900	9,321	22·07	...	...	213	2,167
1899 ...	...	1	556	8,737	774	221	2,723	13,012	30·81	...	...	406	3,968
1900 ...	...	3,589	2,181	30,985	5,906	237	4,229	47,127	111·58	...	1,253	429	13,251
Total	...	**6,278**	**9,628**	**1,08,773**	**12,023**	**2,638**	**17,452**	**1,51,792**	**359·2**	...	**1,773**	**1,811**	**38,787**

TABLE VII.

Merwara from 1891-1900.

MERWARA.					AJMER-MERWARA.								
Bowel complaints.	Injuries.	All other causes.	Total.	Ratio per 1,000 of population.	Population according to census of 1891.	Cholera.	Small-pox.	Fever.	Bowel complaints.	Injuries.	All other causes.	Total.	Ratio per 1,000 of population.
15	16	17	18	19	20	21	22	23	24	25	26	27	28
183	47	142	1,657	13·81	5,42,358	532	561	7,076	1,328	357	1,118	10,972	20·23
269	64	186	4,019	33·49	...	2,352	1,652	14,489	1,792	476	1,370	22,131	40·80
143	66	254	3,015	25·13	...	3	75	9,961	754	330	1,514	12,637	23·30
110	69	310	4,751	39·59	...	...	437	13,855	506	310	1,717	16,825	31·02
63	70	239	3,713	30·94	...	289	754	11,263	512	413	1,383	14,614	26·95
55	60	199	3,269	27·24	...	12	3,821	9,403	379	280	1,426	15,321	28·25
45	67	228	3,129	26·08	...	19	158	10,883	439	256	1,630	13,385	24·68
48	77	179	2,684	22·37	...	1	409	8,689	549	278	2,079	12,005	22·13
385	71	171	5,001	41·68	...	1	962	12,705	1,159	292	2,894	16,013	33·21
2,715	52	240	17,940	149·50	...	4,842	2,610	44,236	8,621	289	4,469	65,067	119·97
4,016	643	2,148	49,178	409·8	...	8,051	11,439	1,42,560	16,039	3,281	19,600	2,00,970	370·5

CHAPTER III.

RELIGION.

The religions returned.

Indo-Aryan:—
Hindu ... 3,80,453
Arya ... 366
Sikh ... 264
Jain ... 19,922
Iranian:—
Zoroastrian... 164
Semitic:—
Musalman ... 72,031
Christian ... 3,712

The census returns show that the population of Ajmer-Merwara is made up of the followers of seven religions, as marginally noted.

The return differs from those for 1881 and 1891. In those years 94 and 71 Jews respectively and in 1891 one "unspecified" were recorded. Judaism has disappeared completely. It is stated in the Ajmer-Merwara Census Report 1881, that Jews were found only in towns. It is probable that a few came here for trading purposes, and finding it unproductive left.

Page 21, para. 99.

The Indo-Aryan Group.

I. Hindus—distribution.

Of the total population of the province, 3,80,453 persons, or 79·77 per cent. have returned themselves as Hindus. Of these 2,92,713 were enumerated in Ajmer and 87,740 in Merwara.

In the Ajmer district 79·66 per cent. and in Merwara 80·15 per cent. of the population fall under this religion. Of the total number in the province 3,01,805 were censused in villages and 78,648 in towns. Nearly the entire agricultural population of each district is Hindu, and this explains the large excess in rural areas. In 1891, 80·7 per cent. of the whole population was Hindu. There has thus been a decline of ·93 per cent. only in the decade.

Figures since 1881 compared.

The followers of the Brahmanic faith, who numbered 4,36,831 in 1891 have decreased by 56,378 during the decade. This is principally ascribed, no doubt rightly, to the heavy mortality during years of famine and pestilence. The fever epidemic which followed the severe famine of 1899-1900 carried off a large number of people. Some Hindus no doubt migrated during the last famine also. The result of the natural calamities which have of late visited these districts is shown in the figures to be found in Subsidiary Table I. The Hindus number only 4,424 more now than they did 20 years ago. The net variation since 1881 is only +3·2 per cent. The proportion of Hindus per 10,000 of the population, which was 8,161·9 in 1881 declined to 8,054·3 in 1891, despite an increase in the total population of the province of 81,636. In the last decade the proportion has declined further to 7,977·3. Famine, followed as it usually is by a fever epidemic, strikes the agricultural and labouring classes the hardest. This being so, the decline in the number of Hindus since 1891, and the small increase as compared with 1881, is explained. It may be noted that the proportion of Hindus per 10,000 of the population is higher now in Merwara than in Ajmer, the figures being 8,015·7 and 7,965·9 respectively. While in Ajmer the proportion is the lowest since 1881, in Merwara it stands between the figures for the two census years, 1881 and 1891. The decline in the population of Ajmer has been heavier than in Merwara and this accounts for the rise in the Merwara figures.

Page 37, I—10.
Page 37, I—5, 7.
Page 37, I—3.
Page 38, II—2.
Page 38, II—3, 4.

Hinduism as professed in Ajmer-Merwara consists of three principal sects:—

The principal Hindu sects.

I. Vaishnavas, or the worshippers of Vishnu, the Preserver.

II. Shaivas, or the worshippers of Shiva, the Destroyer.

III. Shaktas, or the worshippers of the Shakties, which are the female associates or active powers of the members of the Hindu Trinity—Brahma, Vishnu and Shiva.

Figures have not been compiled which will make it possible to compare the numbers of each sect to be found in each district, but they are evenly distributed over the province. It may here be mentioned that Pushkar is the only place in India where there is a temple dedicated to Brahma.

Beliefs and standards of right and wrong among ordinary Hindus.

Considerations of time and space have precluded an extensive enquiry into the actual working belief and the standards of right and wrong of the ordinary Hindu. Some materials have, however, been collected and may possibly form the basis for further enquiry at some future time. The working belief of the ordinary Hindu is said to be very simple. He believes in one Supreme Being, but as the Supreme and the gods of the Hindu pantheon are regarded alike, a man is at liberty to worship whom he chooses and may to all intents and purposes be a Christian in belief and conduct, provided he is not baptized and does not break from his caste by eating with Christians or otherwise. Every one may follow the bent of his own nature and this being so, evil actions will not result in his being out-casted. In spite of this latitudinarianism Hindus, as a rule, condemn breaches of our commandments from the fifth to the tenth. Lying is condemned by all, but as only those who have renounced the world are said to be able to avoid telling lies and people associating with their fellows may have occasion for telling them, the condemnation loses much of its force. It should, however, be resorted to as sparingly as possible. Justice, kindness to all, purity in thought, word and deed are regarded as cardinal virtues. Manu's Code is theoretically the book which Hindus of these parts look upon as their standard of right and wrong, but they do not follow it in practice. There is, in fact, no book on which the followers of the Hindu religion could agree as being their standard of right and wrong.

The result of the enquiries so far conducted appearsto indicate that ordinary Hindus may follow what beliefs they like and fix their own standards, provided they do not get out-casted by their actions. For the non-observance of such beliefs and such standards as each individual sets himself, the next birth will result in the offender being placed in a lower sphere. This, however, only deals with one transmigration. The life in this world is said to be one of 84,00,000, and it is doubtful whether the ordinary Hindu has any clear idea as to the final result of this enormous series of transmigrations. Opinion appears divided as to whether all are to be eventually absorbed in the Supreme Being, or whether some will gain *Vaikunth* (Heaven), and others be relegated to *Narak* (Hell).

This brief sketch of the beliefs and standards among Hindus in these parts is probably more applicable to Ajmer than Merwara. The ordinary inhabitant of Merwara—the Rawat and the Mher—worships incarnations of Shiva under the names of Bhaironji and Mataji, but the religion of these folk is of a very undefined nature and it is doubtful whether they go very much beyond the observance of certain rites at marriages and funerals. In the course of a tour through some villages in Merwara I entered into a discussion with the villagers as to their religious beliefs. They, as a rule, said they worshipped "Parmeshwar," but did not display a clear idea as to who "Parmeshwar" was. In

one village the inhabitants commenced by saying they worshipped Bhaironji. After a little questioning they said they had given up Bhaironji, as he was of no use and never helped them, so they had taken to worship "Parmeshwar." Asked who Parmeshwar was in their estimation, an elder replied "Who is Parmeshwar? We have never seen him nor know where he lives. The Sirkar is our Parmeshwar"—an idea which appeared to find favour with the majority present. This feeling as regards their gods may have been brought about by despondency, due to the threatening distress following the failure of the rains, but, speaking generally, although 80·15 per cent. of the inhabitants of Merwara have returned themselves as Hindus and some have adopted the tenets of the Brahmanic faith—the prohibition of beef eating for instance—they have no well-defined beliefs, nor have they any standard of right and wrong in the usual acceptation of the term. Some will tell you it is wrong to steal and to tell lies. But to the ordinary inhabitant of Merwara who calls himself a Hindu, to feel contented is right, to feel discontented is wrong. "Sahib," said the elders of the village, who looked on the Sirkar as 'Parmeshwar,' "our stomachs are empty and this is wrong; if they had been full, it would have been right. Beyond this we know nothing."

People who display ideas like these can have no thought as to what will happen to them if they disregard such beliefs and standards as they possess. Among a few a vague idea of transmigration prevails, but among the majority total absence of any idea of consequences.

II. Aryas—distribution.

Ajmer-Merwara Census Report, 1891, page 9.

Page 37, I—3, 5.

One of the curious features of the recent census is the decline in the numbers of the Aryas since 1891. In that year 1,157 were returned against 366 in 1901. In 1891 the followers of this belief were held to have asserted themselves sufficiently to be separately classified. The sudden and material decline in their numbers has been enquired into and will be dealt with hereafter. Of the 366 persons returned as Aryas, 308 were enumerated in Ajmer and 58 in Merwara. Of the total number, 331 were found in towns and only 35 in rural areas. The movement is confined almost entirely to urban areas. The larger number of the Arya Samajists are to be found in Ajmer city, which returns 276 of the total. In 1891 of every 10,000 persons in the province 21·3 were Aryas and now the proportion stands at 7·7.

The decline in the number in Ajmer.

The Arya Samaj was founded in Ajmer in 1881 by Swami Dayanand Saraswati. The tenets of the faith are well known, and need not be recapitulated. It is now said that the Arya Samajists were over-enumerated in 1891, and this undoubtedly appears to have been the case. Since then the numbers have declined in Ajmer from 1,136 to 308, while in Merwara they have risen from 21 to 58. In Ajmer two reasons for the decline have been put forth :—

I. Erroneous enumeration.

II. Dissensions among the followers of Swami Dayanand Saraswati.

I. It is said that in the city of Ajmer, where most of the adherents of this faith are to be found, some enumerators refused to enter the religion of the Samajists as "Arya Samaj" on the ground that Rule 4 of the instructions to enumerators printed on the schedules did not permit them to do so, as the Arya religion was not entered in the instructions. This contention cannot be regarded as having any basis in fact. The instructions were clear enough and were as follows:—

"Jo mazhab yane firqa har ek admi apna batlawe, jaisa ke Hindu kā Vishnu, Musalman ka Sunni, wagaira, wohi likho."

No complaint was made at the time of the preliminary or final enumerations to the Special Supervisor of the Census Operations in the city nor to the Charge Superintendents and what is more significant, the numbers returned in the 1901 census for the Ajmer district exceed by 53 the numbers on the rolls as furnished by the Secretary of the Arya Samaj. According to the Secretary there are 255 registered members, of which 210 are resident in Ajmer city. If his figures are correct, the census figures show an excess which indicates over-enumeration rather than under-enumeration. By a simple process of multiplication and addition the Secretary arrives at the conclusion that 1,016 is the proper number of Ayra Samajists in the Ajmer city.

According to the same authority the number of members in 1891 was 154, of which 80 were resident and 74 non-resident and if the same simple arithmetical process as has been applied now was applied to the figures in 1891 the number returned is easily accounted for.

II. Originally there was only one Samaj. Now there are two. The members divided, because they could not agree among themselves as to whether animal food was sanctioned by the Vedas or not. The accuracy of the 1891 figures is open to so much doubt, especially when the Secretary of the Samaj reports that 154 was the number of registered members in that year, that secession owing to dissensions is by no means clearly indicated. The safest conclusions to be arrived at from a comparison of the 1891 and 1901 figures would appear to be that:—

(*a*) The 1891 figures are untrustworthy.

(*b*) There may exist a difference of opinion among the members of the Arya Samaj as to what is prescribed in the Vedas, but this has led to no decline in the numbers of the followers of the faith.

(*c*) That the 1901 return is an accurate record on the whole.

The Merwara figures.

The rise in the numbers of Arya Samajists in Merwara from 21 to 58 claims a brief notice. It is said that a few, primarily Hindus, returned themselves as Arya Samajists. This is possible. The Assistant Commissioner of Merwara states that the Arya Samaj at Beawar consists of about 30 members only and it is highly probable that members of their families were returned along with them as Arya Samajists.

The Dayanand Orphanage.

There is in Ajmer an orphanage called the Dayanand Orphanage, which was founded in January 1895 in memory of Swami Dayanand Saraswati. This institution has done and is doing good work in providing for orphans. The latest returns show that there are 136 boys and 66 girls being looked after. These waifs have been collected from various places, principally from Native States, and are given technical education in the shape of sewing carpets making ropes, knitting *newar*, pottery and carpentry.

III. Sikhs.

The Sikhs, along with Christians show an increase, a small one it is true, as compared with 1891. Altogether 264 have been returned, all of whom were enumerated in Ajmer, 194 being returned from towns. In 1881 this community numbered 182, the numbers rose to 213 in 1891, and have again risen by 51. The numbers are too small to call for detailed discussion, but the reasons for the steady increase since 1881 may be briefly stated. It will be observed that the larger number of Sikhs are to be found in towns, especially Ajmer, which returns 193 of a total of 194 censused in urban areas. The Railway Workshops in Ajmer employ a large number of carpenters, many of whom are from the Punjab, while some Sikhs are employed in the Deoli Irregular Force and the Police. They are exotics who have come down here in small numbers for the sole purpose of earning their living

Page 37, I—2, 4, 6.

and the work they get is such that they can support themselves and their families whether times are hard or not. The increase in the numbers is probably I natural II due to immigration since 1891.

IV. Jains—distribution.

The members of this important community numbered 19,922, or 4·1 per cent. of the total population of the province, at the recent census. Of these 14,409 were enumerated in Ajmer and 5,513 in Merwara, 14,627 being censused in rural and 5,295 in urban areas. A large portion of the Mahajans of the province are Jains and are spread over it for purposes of trade. The two principal sects are Digambari and Swetambari.

Figures since 1881 compared.

Page 37, I—3, 5, 7.

Page 38, II—11,12,13.

The figures show a decline of 7,017 during the decade. The proportion per 10,000 of the population for the province which was 527·6 in 1881 declined to 496·7 in 1891, and now stands at 418·0. The proportion in Merwara has, at each census, been higher than in Ajmer. The Jain community number 4,386 less now than they did in 1881. Writing of the decline since 1891 in the numbers in the Ajmer district the Judicial Assistant Commissioner remarks that in his belief a number of Jains have been returned as Hindus owing to the ignorance of enumerators, especially in rural areas. The Assistant Commissioner of Merwara writes that this is not likely as far as his district is concerned, and remarks that a great part of the Jain population of Beawar belong to the priestly class, Jatis and Dhondias, who are essentially migratory folk, who subsist on the hospitality of others and who were not welcomed owing to years of famine, thus showing a decline in the number of the Jains. Heavy mortality in years of famine and epidemics, aided probably by emigration due to depression in trade in years when the purchasing power of the people was contracted, appear to be the principal causes of the decline in the numbers of this community since 1881.

Beliefs and standards of the ordinary Jains.

Such information as has been collected shows that the working belief of the Jains, their standards of right and wrong, and their ideas of reward or punishment are practically the same as those of the Hindus. The Jains acknowledge no God and substitute their Tirthankars or deified saints, 24 in number, for the Hindu "*devatas*." In their estimation regard for life in any form is the highest virtue. They look forward to an unconscious, passionless, impersonal state which they call Nirvana, which can be obtained by liberality, gentleness, forbearance, piety and remorse for feelings.

In the splendid Jain temple, called the "Nasiyan," recently built in the Ajmer city by the late Rai Bahadur Seth Mool Chand, one of the wealthy native citizens of the place, is an allegorical representation showing the progress of the Jain Tirthankaras through life to Nirvana. The temple is well worth seeing.

The Iranian Group:—
The Zoroastrians.
Page 37, I—2, 4, 6.

One hundred and sixty-four Parsis have been returned, against 198 in 1891 and 75 in 1881. One hundred and fifty-two were enumerated in Ajmer and 12 in Merwara. Of the total number no less than 162 were censused in towns. A few members of this enterprising community have come here for purposes of trade and their lines of business keep them exclusively in towns. The small decrease in the numbers since 1891 is probably due to mortality in fever and other epidemics. A few may also have betaken themselves elsewhere, not finding it profitable working here. The Parsi like the Sikh is an exotic and the smallness of their numbers renders detailed discussion unnecessary.

The Semitic Group:—
Musalmans Distribution.

The followers of the Prophet have been returned at 72,031, or 15·1 per cent. of the total population, as compared with 74,265 in 1891. Of the total number 56,378 where enumerated in Ajmer and 15,653 in Merwara. More than half

the Musalmans were found in towns, 37,768 persons being returned from urban and 34,263 from rural areas. In 1891 the reverse was the case, 37,819 being enumerated in rural and 36,446 in urban areas. The principal reason for the large number being found in towns is the increase in the Musalman population of Nasirabad from 5,472 to 7,059, due in a large measure, the Cantonment Magistrate writes, to the impetus given to the trade in hides and bones by the last famine and which still continues. Mahomedans of a low class take up this line of business and Nasirahad appears to be in the position of the head-quarters of various agencies in Native States. Beawar shows an increase of 306, Kekri of 293. Ajmer city shows a decline of 864 due to mortality in epidemics, since no emigration has been traced.

Figures since 1881 compared.

Page 37, I—3,4,5,6,7.

Page 38, II—17,18,19.

The Musalmans, who in 1881 numbered 57,809, with a proportion of 1,254·7 per 10,000 of the population increased during the next decade to 74,265, with a proportion per 10,000 of 1,369·5. Now, owing to the small decrease in their numbers, as compared with the Hindus and Jains, the proportion per 10,000 stands at 1,510·3. The proportion in each district is the highest since 1881. Between 1881 and 1891 there had been a great influx of Mahomedan males in search of labour. At the time of the 1891 census the Urs Fair was about to commence, and the male Mahomedan population was abnormally high in conseqence. The opening of the railway in 1879 was the principal attraction for those in search of labour and this along with the Urs Fair in 1891 being held synchronously with the census, would chiefly affect the Mahomedan population of the Ajmer city. Between 1891 and 1901 there was no influx such as is mentioned in the 1891 Census Report, and the Urs Fair was held some months before the census. The immigrants of the previous decade settled here and in the course of time their families joined them The variations in the figures between 1891 and 1901 would therefore be due to natural causes rather than to immigration as in 1881 and 1891. Between 1881 and 1891 the percentage of variation was + 28·4, between 1891 and 1901, – 3, which gives a net variation of + 25·4 in the 20 years.

Ajmer-Merwara Census Report 1891. Page 14.

Page 37, I—8, 9, 10.

The natural calamities of the decade have not affected the Musalmans to the same extent as Hindus and Jains. Their occupations, as a rule, are such as enable them to bear the pinch of famine better than agriculturists and the small decrease is attributed to mortality from fever and other epidemics.

Beliefs and standards of ordinary Musalmans.

The actual working belief of the ordinary Musalman and his standards of right and wrong resemble those of the Christian. Considering that Islam is based largely on Judaism and Christianity, this follows in the natural course of things. The existence of a Supreme God, resurrection and judgment are all admitted, as also are a future life in heaven or hell according to the decrees of God on the last day. Crime and immorality are condemned in general, and man will be judged according to his deeds in this world, though some of the faithful appear to think that God will be specially merciful to even the most wicked of them on judgment day, and will not condemn them to hell for ever. The standard on which all are agreed is the Quran, supplemented in the case of both Shiahs and Sunnis, by their *Hadis* or Books of Tradition.

These remarks are probably more applicable to the Sheikhs, Sayads, Moghals, and Pathans than to others. The ordinary rustics who call themselves Musalmans, such for instance as the Deswalis in Ajmer and the Mherat Kathats in Merwara, do not concern themselves much about beliefs and standards. They resort to circumcision and bury their dead and this apparently makes up the sum total of their religion. The characteristics

of the Mher, who calls himself a Hindu and the Mherat who calls himself a Mahomedan are the same and the latter doubtless has the same ill-defined idea of religious belief, standards ot right and wrong and consequences of disregard of such beliefs and standards as his Hindu brother.

The Dargah Khawaja Sahib.

The city of Ajmer contains a shrine of peculiar veneration in the eyes of the Faithful. Here stands the Dargah Khawaja Sahib, built in the time of Shams-ud-din Altamash, enlarged during the reign of Ghias-ud-din and embellished with a beautiful marble mosque by Shah Jahan, in memory of Moin-ud-din Chishti, known as the Khawaja Sahib, a venerable saint who emigrated to India from Gor in 1143 A.D. and who died in Ajmer, it is said, in the ninety-seventh year of his age. To this shrine come from various parts of the country thousands of pilgrims. Here is held for six days in each year, in the month of Rajab, the Urs Fair, at the tomb of the saint. Here too are fed and kept numbers of mendicants who have come from the Indian frontier and other distant parts. To this holy place came the great Akbar in pilgrimage. The shrine possesses a Mecca like halo of sanctity. It is a place of interest, and well repays a visit.

II.—Christians distribution.

Page 40, III—2,3,5.

The Christians show an increase of 1,029 during the decade, the number returned being 3,712, as compared with 2,683 in 1891. Of the total number returned 3,229 were enumerated in Ajmer and 483 in Merwara. Urban areas returned 2,916 and rural areas 796. The head-quarters of the various missions are at Ajmer and Beawar and those races which profess the Christian religion are congregated in towns. This accounts for the larger number being found there. In the urban areas Ajmer city comes first with 1,871, Nasirabad follows with 757, Beawar with 274, and Kekri with only 14. In rural areas Ashapura near Nasirabad, Balakpura near Ajmer, two small colonies, one near Tilornia Railway Station and the other near the village of Bubani, are inhabited entirely by Christians. Deoli, with its small European community returns a few. In Merwara the inhabitants of two small hamlets called Karshiya and Dinpura are entirely Christian. The Scotch Presbyterian Mission has a church and a pastor at Todgarh.

Figures since 1881 compared.

Page 40, III—2,3,4,7.

Page 37, I—3, 5, 7.

Page 38, II—20,21,22.

In 1881 the Christian community of the province was returned at 2,225 persons, the figures rose to 2,683 in 1891 and now stand at 3,712. The variation since 1881 has been +1,487. The proportion per 10,000 of the population which was 48·2 in 1881, showed a slight increase to 49·4 in 1891 and now stands at 77·8. In Ajmer the proportion increased from 52·7 in 1881 to 55 in 1891 and now is 87·8. In Merwara the progress has not been so marked. In 1891 the proportion declined to 30·0 from 32·3 in 1881 and has now risen to 44·1. There are more Missionary establishments in Ajmer than in Merwara and there is a larger field for work in the former district. In Ajmer the (1) Church of England, (2) the Roman Catholics, (3) Scotch Presbyterians, and (4) American Methodists have mission establishments, while in Beawar there is only one mission establishment maintained by the Presbyterians. These facts account for the variation in the figures for each district.

Reasons for the increase.

The increase in the number of Christians is attributed in Ajmer mainly to the number of orphans taken over by the various Christian Missions during the last famine. In Merwara the increase is put down partly to conversion and partly to the "natural increase." The reasons assigned for the increase in Ajmer would hold good in the event of all the orphans who had been saved during the famine having been returned as Christians, but this is hardly probable when the instructions received from the Census Commissioner for India were communicated to the various Missions. Those instructions were as follows:—

"In the case of famine orphans made over to the charge of a Mission but not baptized, enter the religion of the parents if known. If the religion of the parents cannot be ascertained enter the predominant religion of the district or locality".

In Ajmer the Methodist Mission and the Church of England took charge of famine orphans, in Merwara the Presbyterian Mission did so and the information which has been received on the point goes to show that no attempt has been made to baptise such orphans without their express wish and full consent. The increase among the Christians may with a fair degree of accuracy be ascribed to (1) the "natural increase," (2) conversions.

The Christian denominations.

The return of denominations has been vitiated to a considerable extent by the number of native Christians, whose denominations have not been returned. No less than 653 persons are shown as "Religion not returned," and of these 652 were natives. In July 1900 a circular was issued to the various missions asking them particularly to have the denominations of their converts very carefully entered, but this has evidently not been done. It is also possible that the abstractors could not decipher a number of the denominations and entered all such as unreturned. But whatever the causes, those whose denomination has not been shown have gone up from 23 in 1891 to 653 now.

Page 41, IV—6, 7, 8.

Page 41, IV—8, 9.

Of the denominations shown in Subsidiary Table IV the Roman Catholics lead with an increase of 178, followed by the Anglican communion with +152. Then far down come Methodists and Presbyterians with +52 and +45 respectively. Among Roman Catholics the principal increase has taken place among Europeans and allied races, due in a measure apparently to the presence of a portion of an Irish Regiment at Nasirabad. Their native converts show an increase of 103. As regards the Anglican communion, the European and allied races only show an increase of 1 and the native converts of 278. The Methodists and Presbyterians show increases of 72 and 78 respectively among their native Christians. These figures indicate that conversion is proceeding steadily. The Reverend Mott Keislar of the American Methodist Mission writes to say that their branch commenced work in 1882 and now they have approximately 1,000 native Christians in and about Ajmer. These numbers differ very largely from those shown in the schedules. The Reverend Mott Keislar writes that he is unable to reconcile the discrepancy between his figures, which have been taken from the baptismal records of the mission and the census figures. A possible explanation is that the majority of those whose denomination has not been returned are of this Mission. On the whole there appears to be little room to doubt that the various missions are making progress.

Page 41, VI—10.

Reasons for the decline in the number of Eurasians.

A noteworthy feature of the denomination return is the decrease among Eurasians. The total number shown is 341 against 636 in 1891. In the Anglican communion the numbers have decreased by 127, by 107 among Roman Catholics, by 31 among Presbyterians and by 24 among Methodists. A return of only one Eurasian among the Methodists does not impress one with the accuracy thereof. The Chaplain of Ajmer writes that the only way the decrease of Eurasians can, in his opinion, be accounted for is on the assumption that many persons dislike the term "Eurasian" and style themselves "Anglo-Indian" in preference. That this view is accurate and accounts for the decrease to a certain extent is borne out by an examination of the household schedules for Ajmer itself. Thirteen persons returned themselves as Anglo-Indians and 48 as East Indians. Even assuming all these were "Eurasians," but were tabulated as Europeans* remains to be accounted for. In 1881, 196 Eurasians were shown in the Census returns, a rise to 636 in 1891 was probably due to the

* a decrease of 234

development of the Railway Offices and Workshops. There may possibly have been changes in the Railway staff since 1891, which have affected the figures.

Orphanages and Medical establishments.

In Ajmer there are two orphanages (1) the American Methodist Mission Orphanage, (2) the Fordham Orphanage, which is managed by the the Chaplain of Ajmer. At Beawar, the Scotch Presbyterian Mission have an orphanage This Mission also maintains medical establishments in Ajmer, Nasirabad and Beawar. The work done by these orphanages during the last famine need not be dwelt on here. Suffice it to say that these institutions are deserving of all praise.

SUBSIDIARY TABLE I.

General Distribution of Population by Religion.

Religion.	1901.		1891.		1881.		Percentage of variation Increase + or Decrease −		Net variation.
	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	1891-1901.	1881-1891.	1881-1901.
1	2	3	4	5	6	7	8	9	10
Hindu ...	3,80,453	7,977·3	4,36,831	8,054·3	3,76,029	8,161·9	-12·9	+16·1	+3.2
Arya ...	366	7·7	1,157	21·3	...	...	-68·4	...	-68·4
Sikh ...	264	5·5	213	3·9	182	3·9	+23·9	+17 03	+40·93
Jain ...	19,922	418·0	26,939	496·7	24,308	527·6	-26·0	+10·8	-15·2
Parsi ...	164	3·4	198	3·6	75	1·6	-17·1	+164·0	+146.9
Musalman ...	72,031	1,510·3	74,265	1,369·5	57,809	1,254·7	- 3·0	+28·4	+25·4
Christian ...	3,712	77·8	2,683	49·4	2,225	48·2	+38·3	+20 5	+58·8
Jews ...	...	...	71	1·3	94	2·1	...	-24·4	-24·4
Unspecified ...	...	...	1	...	...	..	...	..	...
Total ...	**4,76,912**	**10,000**	**5,42,358**	**10,000**	**4,60,722**	**10,000**	**-12**	**+17·70**	**+5·70**

SUBSIDIARY.

Distribution of Reli-

District.	Hindu.			Arya.			Sikh.			Jain.		
	Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in		
	1900.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13
Ajmer	7,965·9	8,085·8	8,184·4	8·3	26·4	...	7·1	4·4	5·1	392·1	466·1	495·5
Merwara	8,015·7	7,940·7	8,081·4	5·2	1·7	...	...	2·0	...	503·6	604·3	641·0
Total ...	7,977·3	8,054·3	8,161·9	7·7	21·3	...	5·5	3·9	3·9	418·0	496·7	527·6

ABLE II.

on by Districts.

Parsi.			Musalman.			Christian.			Jews.			Unspecified.		
Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in		
901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
4·1	4·4	1·8	1,534·2	1,354·8	1,257·6	87·8	55·0	52·7	...	1·6	2·6	...	...	...
1·9	·9	·6	1,430·03	1,420·1	1,235·6	44·1	30·0	32·3	...	...	...	...	...	...
3·4	3·6	1·6	1,510·3	1,369·5	1,254·7	77·8	49·4	48·2	...	1·3	2·1	...	...	...

SUBSIDIARY TABLE III.

Distribution of Christians by Districts.

District.	Number of Christians in			Variatoin.		
	1901.	1891.	1881.	1891-1901.	1881-1891.	1881-1901.
1	2	3	4	5	6	7
Ajmer	3,229	2,323	1,897	+906	+426	+1,332
Merwara	483	360	328	+123	+32	+155
Total ..	**3,712**	**2,688**	**2,225**	**+1,029**	**+458**	**+1,487**

SUBSIDIARY TABLE IV.

Distribution of Christians by race and denomination.

Denomination.	European and allied Race.		Eurasian.		Native.		Total.		Variation + or −
	Males.	Females.	Males.	Females.	Males.	Females.	1901.	1891.	
1	2	3	4	5	6	7	8	9	10
Anglican Communion ..	337	187	97	97	228	505	1,451	1,299	+152
Baptist	...	...	...	1	...	...	1	1	...
Congregationalist ...	...	...	...	...	...	...	...	2	−2
Greek	1	...	...	...	...	...	1	...	+1
Lutheran	...	...	...	...	...	...	...	7	−7
Methodist	16	6	...	1	12	85	120	68	+52
Minor Denomination ...	...	...	...	...	...	..	...	20	−20
Presbyterian	38	38	4	4	379	247	710	665	+45
Roman Catholic ..	304	81	51	86	82	172	776	598	+178
Religion not returned ...	1	...	...	...	565	87	653	23	+630
Total ...	697	312	152	189	1,266	1,096	3,712	2,683	+1,029

CHAPTER IV.

AGE.

The ages of the population will be found in Imperial Table VII. If the Table be examined it will be observed that the highest number coming under any of the age periods is in the age period 10-15, 62,371 persons, 34,321 males and 28,050 females having returned their ages between 10 and 15 years. The next age period, in point of numbers, is 20-25, with 54,235 persons, 27,906 males and 26,329 females. The period 15-20 follows closely with 53,894 persons, 29,410 being males and 24,484 females, and after this comes the age period 5-10 with 52,549 persons, 27,253 males and 25,296 females. At the other end of the scale comes the very small proportion of children returned in the period 1-2 3,116, of whom 1,630 were males and 1,486 females. The period 0-1 shows 6,117 persons, 3,265 males and 2,852 females.

General figures. Vol. II A.—p. 26.

Vol. II A.—p. 26.

Of the total population of the province 84,924 or 17·8 per cent. are under 10 years of age, 2,16,756 or 45·4 per cent. are between 10 and 30 years, 1,57,845 or 33·1 per cent. between 30 and 60, and 17,387 or 3·7 per cent. are over 60 years of age. After the famine of 1868-69 there followed a succession of years of plenty, and a filling up of the districts took place, which accounts for the numbers returned under the periods 10-15, 15-20, 20-25 and 25-30.

The years of plenty came to an end in 1891, and the famine of 1891-92 is reflected in a fall, more noticeable in the case of males than of females, in the numbers in the age period 5-10 as compared with the period 10-15. These periods represent five years on each side of 1891. Those returned under the age period 5-10 are 9,822 less than those returned in the age period 10-15. The next noteworthy point is a decline in the reproductive powers of the people and the heavy infant mortality due to the last severe famine, which is clearly indicated in the figures of the age period 0-5, under which 32,375 persons are shown against 76,924 in 1891. The number of children returned under the age period 0-1 is 6,117, a considerable increase on the immediately succeeding age period. It is possible that the age period 0-1 has gained at the expense of the age period 1-2. Parents of native children are not accurate in stating their ages. To sum up:—

Vol. II A.—p. 26.

I. A succession of good years between 1869 and 1891 resulted in an improved physical condition of the people, and is reflected in the large proportion of people returned between 10-30 years of age.

II. The famine of 1891-92 did not affect the reproductive powers of the people to the same extent as the 1898-1900 famine did. The provincial birth rate was 15·6 per 1,000 in 1892 against 14·6 per 1,000 in 1900. These figures, however, do not accurately gauge the extent to which the visitation of 1898-1900 affected the fertility of the people. This is much more clearly brought out in the statement showing the fertility by religion at the end of this chapter. Between 1891 and 1901 there has possibly been improved reporting of vital statistics, which would account for the small difference in the birth rate of 1892 and 1900.

Such are the general features of the age tables. The Subsidiary Tables may now be examined. Subsidiary Table I gives the unadjusted age returns of 1,00,000 of each sex for the Ajmer district. The population of Merwara is too small to admit of the table being prepared for it. The figures smoothed by

The actual recorded ages of 1,00,000 of each sex.

"Bloxaming" are also shown, and two diagrams, one for males and one for females, with the smoothed figures plotted in, are attached to the Subsidiary Table. The unadjusted figures bring out the habit in both sexes of counting by fives. The number of males and females per 1,00,000 returned as five years of age is larger than the number returned under any preceding single year, and all down the unadjusted age table the numbers returned under multiples of five preponderate. The principal reason for this is probably a slovenly way the people have of counting. They have no clear idea of individual numbers, and count in fives, "panch" (five), "das" (ten), "bis" (twenty), "pachis" (twenty-five) are instances of the way they count. Owing to the smallness of the number of infants the additional smoothing from curves in descending order has commenced at the thirteenth year among the males and at the eleventh year among the females.

Age distribution of 10,000 of each sex.

The age distribution by 10,000 of each sex is shown in Subsidiary Table II. The mean age of both, which has been calculated on the method laid down in the Census Commissioner's first addendum to the Fifth Note on Census Reports, has risen since 1881, more so in the case of females than of males. The mean age of males at each census was 25·53 in 1901, 24·44 in 1891 and 24·32 in 1881, and of females 26·27, 24·42 and 24·55. It will be observed that the mean age of females was higher than that of males in 1881 and in 1901; in 1891 the two were practically the same. In 1881 the highest proportion of females was in the age period 0-5. They numbered 1,563 per 10,000 of the population, males of the same age came next with a proportion of 1,431. The age period 5-10 came next with 1,273 males and 1,280 females. In 1891 the highest proportion was among females aged 0-5, who numbered 1,504 per 10,000. Females between 5-10 came next with a proportion of 1,418, then came males in the following order: 5-10, 0-5, 10-15 with 1,393, 1,343, and 1,131 per 10,000 respectively. In 1901 the highest proportion moved to the age period 10-15; and males took first place with a proportion per 10,000 of 1,367, followed by females of the same age period with 1,242. Next in order came among males the age periods 15-20, 20-25, 5-10, and 25-30, with proportions of 1,172, 1,112, 1,086 and 1,002 respectively, among females the age periods 20-25, 5-10, 15-20, followed with 1,166, 1,120 and 1,084 per 10,000 respectively. The proportion per 10,000 among infants 0-5 which was 1,343 among males and 1,504 among females in 1891, went down to 673 and 685 respectively, which indicates clearly the heavy mortality among children during the last famine.

Page 51, II.—2, 4, 6.

Page 51, II.—3, 5, 7.

Page 51, II.—6, 7.

Page 51, II.—5.

Page 51, II.—4.

Page 51, II.—2, 3.

Page 51, II.—2-5.

The effects of the famine of 1868-69 are traceable in the 1881 figures by a reduced proportion of males and females in the age period 10-15, in the 1891 figures by a reduced proportion in both sexes in the age period 20-25, and in 1901 figures by the proportion of persons in the age period 30-35. These low proportions are, however, dwarfed by the 1901 figures in the age period 0-5. The proportion in the age period 5-10 in 1901 indicates that the famine of 1891-92 was not nearly so severe as that of 1868-69 or 1898-1900. The greater fluctuations in the proportion of each sex in each period after 35, as compared with the age periods up to 35 at each census, may be noted. Up to about 35 years people probably have a better idea of their ages than after that period, when it becomes guess work, pure and simple.

Age distribution of 10,000 of each sex by religion.

The age distribution of 10,000 of each sex by religion is shown in Subsidiary Table III. The highest mean age 27·26 is among males of "Others." Sikhs and Parsis constitute "Others." Their numbers are very small, and their lines of life keep them almost entirely in urban areas. They are followed in order by Jain, Musalman, Hindu,

Page 52, III.—12.

Christian and Arya males with mean ages of 26·73, 25·50, 25·48, 24·76, and 24·56 respectively. Among females the order of precedence as regards the mean age is Hindus 26·52, Jains 26·35, Musalmans 25·18, Christians 24·16, Others 23·22, Aryas 22·25. The figures show that among Hindus the birth rate, as brought out by the figures in the period 0-5, has been much lower than among the other religions. The infant mortality among Hindus has also probably been higher than in other religions. The greater portion of the rural population are Hindus. They were severely stricken by the famines and epidemics of the decade, and hence the low figures for this age period. In the periods 5-10, 10-15, 15-20, 20-25, 25-30, and 30-35, the proportion per 10,000 of each sex is very much higher than in the period 0-5. In the case of Jains and Musalmans also the proportion per 10,000 of each sex in the age periods 5-10, 10-15, 15-20 and 20-25 is higher than in the age period 0-5. The figures for "Others" show considerable fluctuations, but they are based on such small totals that they cannot be discussed with any value. Aryas and Christians are also a small proportion of the population of the province, and their figures do not admit of much discussion either.

Page 52, III.—2, 4, 6, 8, 10.
Page 52, III.—3, 5, 7, 9, 11, 13.

Fertility by religions.

No. of children under 10 to every 1,000 married women 15-40.

Religion	1891-1901.
Hindus and Aryas ...	1,691- 951
Jains ...	1,501-1,085
Musalmans	1,909-1,241
Christians	1,955-1,354

The statement in the margin shows the fertility by religion as brought out by the census figures for 1891 and 1901. The reproductive powers of each religion have, it seems, been affected. The Hindus and Aryas have been affected the most. The Arya population is very small, and have only been included, as figures for Hindus alone are not available for 1891. Among Hindus are included the agricultural and labouring classes. They suffered most by the famine. The child-bearing capacity of Hindu females, among such classes would naturally be affected by the struggle for existence in a famine. It appears to have been affected severely. The number of Hindu children under 10 to every 1,000 married women 15-40 has dropped from 1,691 in 1891 to 951 in 1901. Jains, Musalmans and Christians show a decline in the proportion also. The followers of these religions, however, are engaged in occupations which enable them to battle more successfully with famine and disease than the agricultural and labouring classes. The Jains along with the Musalmans and Christians, who furthermore are mostly to be found in towns, where they can get medical attendance, can manage to keep from physical deterioration to the extent which sets in among agriculturalists and labourers when a severe famine occurs. In looking at the figures it must also be remembered that the age period 0-10 is one of heavy mortality among children. The mortality among them has been high, especially in 1900, and this would help to lower the proportion of children under 10 to every 1,000 married women 15-40. Nevertheless the marked decline among Hindus would also appear to be due to physical deterioration, the same cause not being so marked in the case of Jains, Musalmans and Christians.

SUBSIDIARY TABLE I.

The actual recorded ages of 1,00,000 males of the Ajmer district.

Age.	Actuals.	Smoothing (Intermediate.)	Smoothing (Final.)	Additional smoothing from curves.
1	2	3	4	5
Infant	1,042	1,042	1,042	1,040
1	534	927	1,067	1,070
2	1,205	1,231	1,337	1,355
3	1,457	1,592	1,584	1,600
4	1,917	1,891	1,776	1,785
5	2,849	2,125	1,959	1,950
6	2,026	2,283	2,122	2,150
7	2,377	2,298	2,305	2,300
8	2,246	2,594	2,486	2,500
9	1,992	2,508	2,640	2,650
10	4,327	2,961	2,701	2,710
11	1,596	2,927	2,747	2,760
12	4,643	2,944	2,759	2,770
13	2,079	3,223	2,779	2,780
14	2,073	3,284	2,749	2,760
15	5,725	2,563	2,747	2,750
16	1,898	2,627	2,670	2,700
17	1,038	2,424	2,597	2,650
18	2,399	2,516	2,541	2,570
19	1,060	2,242	2,463	2,500
20	6,187	2,482	2,350	2,400
21	526	2,144	2,313	2,370
22	2,238	2,122	2,259	2,330
23	709	2,325	2,215	2,260
24	949	2,360	2,154	2,180
25	7,201	2,048	2,129	2,130
26	702	2,152	2,066	2,040
27	677	2,037	2,032	1,970
28	1,233	1,936	1,963	1,900
29	373	1,849	1,876	1,850
30	6,697	1,968	1,767	1,800
31	265	1,786	1,688	1,750
32	1,274	1,770	1,597	1,690
33	319	1,361	1,552	1,620
34	294	1,372	1,517	1,545
35	4,653	1,161	1,500	1,470
36	318	1,174	1,470	1,445
37	223	1,150	1,457	1,395
38	382	1,550	1,370	1,350

SUBSIDIARY TABLE I.

The actual recorded ages of 1,00,000 males of the Ajmer district.

Age.	Actuals.	Smoothing (Intermediate.)	Smoothing (Final.)	Additional smoothing from curves.
1	2	3	4	5
39	174	1,548	1,316	1,320
40	6,654	1,664	1,249	1,280
41	309	1,633	1,202	1,230
42	891	1,646	1,151	1,180
43	227	810	1,129	1,140
44	241	769	1,071	1,065
45	2,479	638	1,016	1,005
46	108	643	949	940
47	142	615	884	900
48	255	906	767	830
49	97	911	727	750
50	3,929	942	690	700
51	131	924	665	670
52	300	922	641	630
53	161	358	626	590
54	91	372	581	550
55	1,109	354	535	508
56	200	366	481	455
57	210	376	428	420
58	220	451	351	375
59	142	420	324	350
60	1,482	395	296	330
61	47	357	269	300
62	82	334	240	255
63	30	73	211	215
64	28	69	174	180
65	179	56	142	150
66	28	55	109	125
67	13	51	81	100
68	25	55	51	80
69	8	51	46	65
70	201	51	40	55
71	8	46	36	47
72	11	45	33	42
73	2	13	29	37
74	5	12	26	32
75	39	10	22	28
76	3	12	19	24
77	3	12	16	21

SUBSIDIARY TABLE I.

The actual recorded ages of 1,00,000 males of the Ajmer district.

Age.	Actuals.	Smoothing (Intermediate.)	Smoothing (Final.)	Additional smoothing from curves.
1	2	3	4	5
78	10	15	12	13
79	3	15	11	16
80	57	15	10	14
81	...	13	10	13
82	6	13	9	12
83	1	3	8	12
84	2	4	8	11
85	8	3	7	10
86	4	3	6	10
87	1	3	5	9
88	2	6	4	8
89	2	5	4	7
90	19	5	4	6
91	...	5	4	5
92	1	5	4	5
93	2	2	3	5
94	1	2	3	4
95	6	2	3	4
96	1	2	2	3
97	...	2	2	2
98	1	1	2	2
99	...	1	2	1
100	1	1	2	1
111	3	3 Not smoothed.	3 Not smoothed.	3
Total ...	**1,00,000**	...	...	**1,00,000**

SUBSIDIARY TABLE I.

The actual recorded ages of 1,00,000 females of the Ajmer district.

Age.	Actuals.	Smoothing (Intermediate.)	Smoothing (Final.)	Additional smoothing from curves.
1	2	3	4	5
Infant.	962	962	962	960
1	638	982	1,097	1,100
2	1,346	1,346	1,432	1,450
3	1,744	1,774	1,706	1,710
4	2,088	2,095	1,898	1,925
5	3,103	2,327	2,033	2,050
6	2,246	2,455	2,189	2,200
7	2,505	2,484	2,331	2,350
8	2,384	2,661	2,462	2,470
9	2,182	2,502	2,564	2,580
10	3,986	2,780	2,582	2,590
11	1,454	2,669	2,588	2,600
12	3,894	2,549	2,566	2,580
13	1,830	2,791	2,578	2,570
14	1,582	2,895	2,547	2,550
15	5,196	2,292	2,550	2,520
16	1,975	2,385	2,495	2,490
17	878	2,223	2,459	2,450
18	2,295	2,611	2,430	2,400
19	770	2,323	2,378	2,360
20	7,138	2,530	2,292	2,330
21	536	2,182	2,272	2,300
22	1,909	2,270	2,226	2,250
23	559	2,227	2,212	2,210
24	1,207	2,225	2,158	2,170
25	6,924	1,946	2,141	2,140
26	526	2,068	2,088	2,100
27	515	1,885	2,065	2,050
28	1,168	2,069	1,981	2,000
29	294	2,008	1,901	1,910
30	7,840	2,137	1,804	1,850
31	224	1,948	1,735	1,800
32	1,158	1,935	1,654	1,750
33	222	1,340	1,628	1,700
34	229	1,353	1,584	1,630
35	4,866	1,160	1,553	1,580
36	291	1,185	1,506	1,510
37	191	1,176	1,476	1,440
38	347	1,601	1,363	1,375

SUBSIDIARY TABLE I.

The actual recorded ages of 1,00,000 females of the Ajmer district.

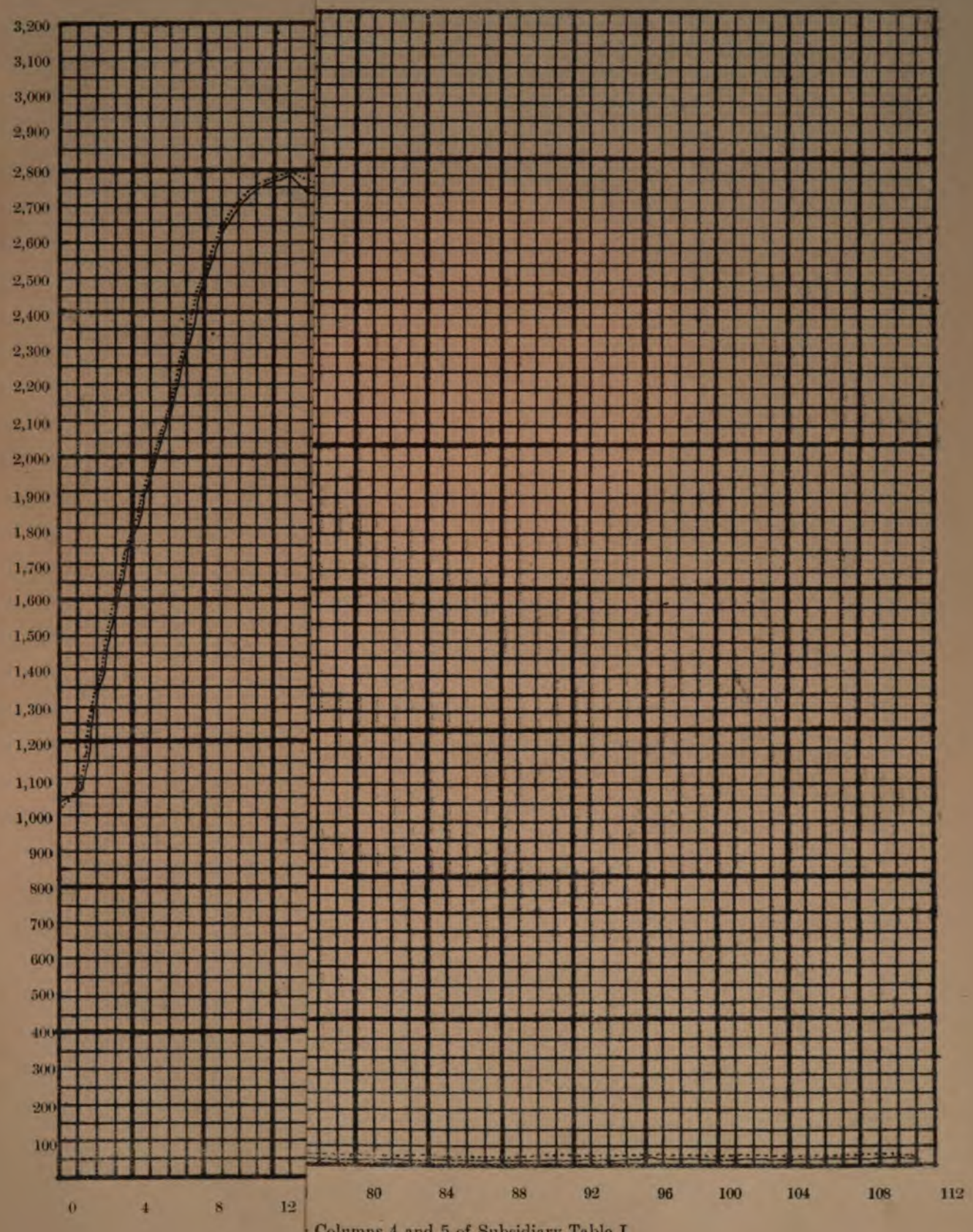
Age.	Actuals.	Smoothing (Intermediate.)	Smoothing (Final.)	Additional smoothing from curves.
1	2	3	4	5
39	185	1,584	1,303	1,320
40	6,990	1,662	1,234	1,275
41	206	1,620	1,186	1,225
42	580	1,616	1,135	1,180
43	137	697	1,124	1,120
44	167	683	1,074	1,050
45	2,395	590	1,027	1,000
46	134	635	968	970
47	116	620	911	915
48	361	1,057	788	850
49	95	1,049	747	800
50	4,578	1,068	707	750
51	95	1,008	675	700
52	213	1,002	638	650
53	57	256	627	600
54	65	253	576	550
55	850	239	524	505
56	79	239	469	465
57	146	232	420	425
58	54	498	336	390
59	29	490	320	355
60	2,181	474	303	320
61	38	468	288	290
62	68	467	272	265
63	26	84	257	240
64	22	79	218	215
65	265	68	180	190
66	15	64	143	170
67	12	63	107	150
68	7	72	67	130
69	17	70	61	110
70	308	71	56	95
71	5	71	52	85
72	18	69	48	75
73	6	22	45	66
74	6	24	42	60
75	77	22	38	55
76	11	22	34	50
77	8	22	30	45

SUBSIDIARY TABLE I.

The actual recorded ages of 1,00,000 females of the Ajmer district.

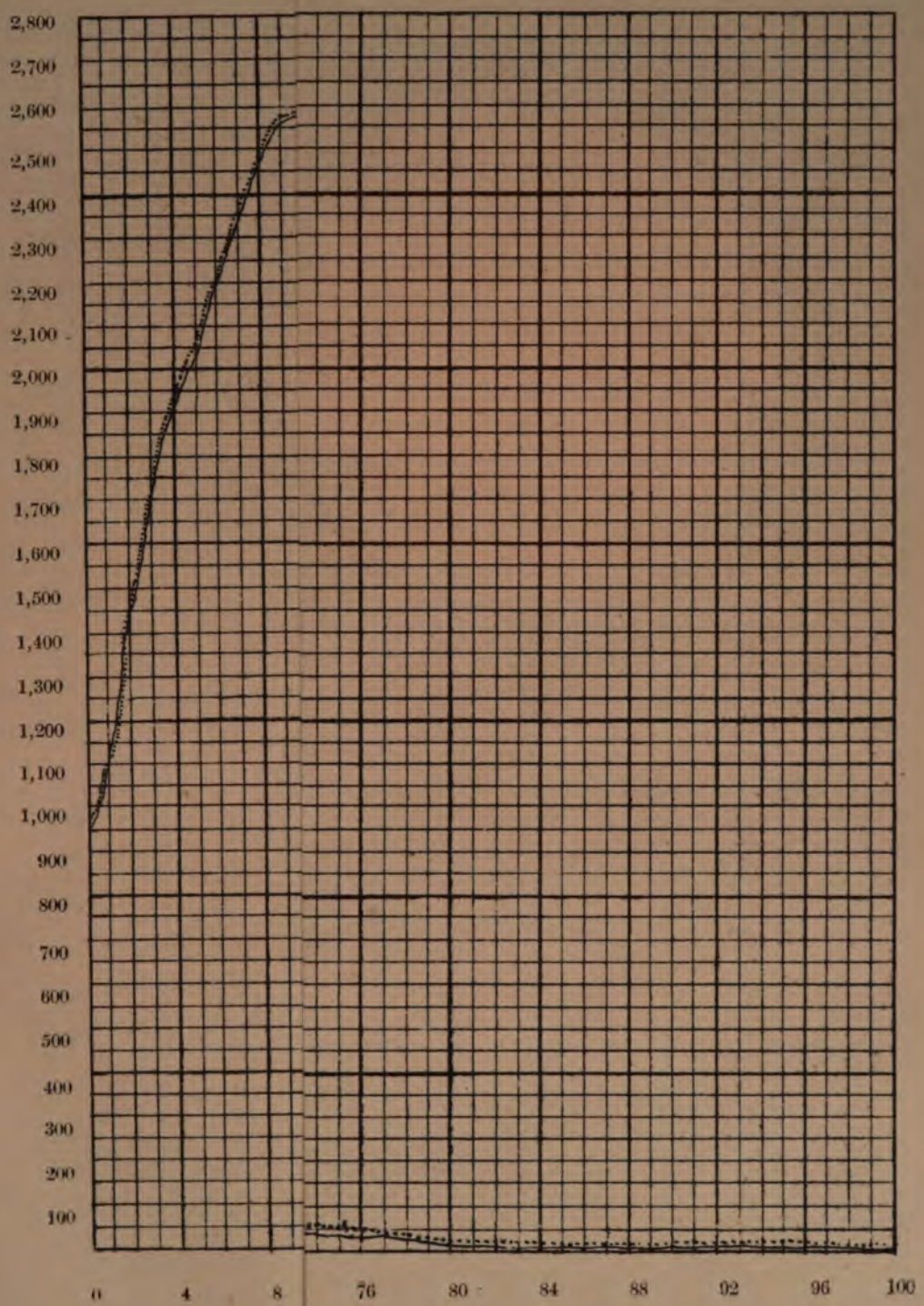
Age.	Actuals.	Smoothing (Intermediate.)	Smoothing (Final.)	Additional smoothing from curves.
1	2	3	4	5
78	6	33	25	40
79	8	32	23	36
80	130	31	22	32
81	9	30	20	28
82	2	28	18	24
83	...	7	17	20
84	1	5	14	17
85	21	5	12	14
86	...	5	10	12
87	1	4	8	10
88	...	5	5	8
89	...	6	5	7
90	26	6	4	6
91	4	6	4	5
92	2	6	4	5
93	...	2	3	5
94	...	1	3	4
95	4	1	4	4
96	...	1	3	3
97	1	1	3	2
98	2	2	3	2
99	...	4	5	1
100	9	9 Not Smoothed.	9 Not Smoothed.	9
Total ...	1,00,000	...	...	1,00,000

)OTHED.



Columns 4 and 5 of Subsidiary Table I.

OOTHED.



Columns 4 and 5 of Subsidiary Table I.

SUBSIDIARY TABLE II.

Age distribution of 10,000 of each sex.

Age.	1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0 – 5	673	685	1,343	1,504	1,431	1,563
5—10	1,086	1,120	1,393	1,418	1,273	1,280
10—15	1,367	1,242	1,131	981	874	719
15—20	1,172	1,084	842	780	882	821
20—25	1,112	1,166	747	818	1,015	1,051
25—30	1,002	935	880	846	1,003	966
30—35	908	917	960	937	983	983
35—40	581	542	559	510	573	508
40—45	830	865	741	770	641	715
45—50	328	311	354	278	318	287
50—55	484	546	466	501	462	502
55—60	154	157	144	115	160	133
60 and over	303	430	440	542	385	465
Mean age ...	**25·53**	**26·27**	**24·44**	**24·42**	**24·32**	**24·55**

SUBSIDIARY TABLE III.

Age distribution of each sex by religion.

Age.	Hindus.		Aryas.		Musalmans.		Christians.		Jains.		Others.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
0— 5 ...	639	625	845	780	830	965	875	719	707	835	236	1,439
5—10 ...	1,111	1,107	1,111	1,418	1,003	1,230	974	1,349	943	949	1,115	758
10—15 ...	1,416	1,233	1,111	1,915	1,187	1,254	1,343	1,570	1,146	1,313	777	1,136
15—20 ...	1,163	1,094	1,422	1,064	1,275	1,048	1,362	877	941	1,059	203	1,212
20—25 ...	1,069	1,176	933	638	1,295	1,093	1,215	1,551	1,211	1,183	1,419	530
25—30 ..	1,002	959	578	1,064	962	829	893	1,122	1,118	787	2,736	1,970
30—35 ...	923	932	933	1,206	825	856	785	517	969	912	541	985
35—40 ...	585	554	800	638	511	465	577	448	737	582	1,757	909
40—45 ...	855	869	756	567	736	879	615	504	753	813	405	152
45—50 ...	314	307	1,022	213	336	309	525	391	512	402	338	455
50—55 ...	485	557	356	426	485	494	392	334	484	555	304	...
55—60 ...	154	163	133	71	135	101	198	145	215	248	...	227
60 and over ...	284	424	...	...	420	477	246	473	264	362	169	227
Mean age ...	**25·48**	**26·52**	**24·56**	**22·25**	**25·50**	**25·18**	**24·76**	**24·16**	**26·73**	**26·35**	**27·26**	**23·22**

CHAPTER V.

SEX AND CIVIL CONDITION.

—:o:—

Part I.—Sex.

General figures relating to sex.

The sex and civil condition figures will be found in Imperial Table VII. Of the total population of the province 2,51,026 are males and 2,25,886 are females. Of these 1,93,384 males and 1,74,069 females were censused in Ajmer, and 57,642 males and 51,817 females in Merwara. In the rural areas of Ajmer were enumerated 1,38,384 males and 1,25,683 females, the corresponding figures for Merwara being 46,496 and 41,035 respectively. The sex figures for Ajmer city are 39,467 males and 34,372 females, and for the towns combined they are 26,679 and 24,796.

The general proportion of sexes.

Page 59, I.—4, 5.

Page 59, I.—2, 3.

Pages 29, 30.

The general proportion of the sexes by districts is brought out in Subsidiary Table I. Taking the figures for the province, the number of females to 1,000 males which was 867·13 in 1872 declined to 851·44 in 1881. Since 1881 there has been a marked increase in the proportion of females. The proportion rose to 881·07 in 1891, and is now 899·85. The Ajmer-Merwara Census Report for 1881 shows that between 1881 and the previous census, the figures for 1876 being taken, the adult population, that is to say the population over 12 years of age, declined from 68·4 per cent. to 66·6 per cent in 1881. The principal decrease was among females, but the reasons are not stated. From 1881 onwards the marked progress in the proportion of females to males is probably due in a great measure to improved enumeration, and also to settling down of women in Ajmer-Merwara in the last famine.

If the district figures be considered separately it will be seen that between 1872 and 1881 the decline in the proportion of females to males

Page 59, I.—4, 5.

was 19·07 per thousand in Ajmer, against a corresponding decline of 3·92 in Merwara. Between 1881 and 1891 the proportion in Ajmer increased by 24·56, and between 1891

Page 59, I.—2, 3, 4.

and 1901 by 10·77 per 1,000, the corresponding increase in Merwara being 46·79 and 46·48 respectively. It will thus be seen that the decade 1881 to 1891 was the period of greatest increase in both districts. In the decade 1872 to 1881, whatever the cause of the decline in the proportion of females in the province, Merwara was not affected to nearly the same extent as Ajmer.

Page 59, I.—2-5.

In 1872 the proportion of females per 1,000 males was 74·27 lower in Merwara than in Ajmer; in 1881, 59·12 lower; in 1891, 36·89 lower; and now the proportion is, practically speaking, the same in both districts, 900·12 in Ajmer and 898·94 in Merwara. The increase in the proportion of females to males set in

Page 59, I.—3, 4.

in 1881, and in the decade 1881-1891 Merwara gained 22·23 females per 1,000 males more than Ajmer. In the decade 1891-1901 Merwara gained 35·71 females per 1,000 males

Page 59, I.—2, 3.
Page 59, I.—2, 3, 4.

over Ajmer. Thus in the 20 years 1881-1901, while Ajmer has gained 35·33 females per 1,000 males, Merwara has gained 93·27. One probable reason for the gain in both districts is better enumeration, while the very much larger gain in Merwara is probably accounted for by the fact that:—

I. Ajmer contains a large proportion of male immigrants who have come here to earn their living, having left their families behind.

II. Merwara emerged from the famines and epidemics of the decade 1891-1901 with a very much less reduced population than Ajmer. There was a settling down of immigrants from Mewar and Marwar. It may also be noted that while the male population of Beawar actually decreased by 300 between 1891 and 1901, the female population increased by 1,250.

Subsidiary Table I has been prepared for the city and towns separately. Ajmer city and Beawar town show a marked rise in the proportion of females since 1881. The rise in the general population in Ajmer and Beawar since 1881 and the settlement therein during the last famine of females accounts for this increase. Nasirabad and Kekri show fluctuating figures since 1881. The proportion of females in Nasirabad has declined since 1891, in Kekri it has increased, and in both those towns the proportion now approximates that of 1881. The population of Nasirabad increased very slightly in the decade, among males principally. This would tend to reduce the proportion of females. The proportion of females to 1,000 males is higher in Kekri than in any other town in Ajmer. Kekri was frequented by paupers from surrounding Native territory during the last famine. Some destitute women possibly found homes there.

Page 59, I.—2, 3, 4.

The figures in Subsidiary Table II show the proportion of females to 1,000 males in each age by districts and religion. Taking the province the proportion of females in all religions and at all ages is very slightly higher in Ajmer than in Merwara, the figures being 900·1 and 898.9 respectively. The highest proportion of females to males in any of the age periods is in the case of both Ajmer and Merwara in the age period 60 and over, the proportion per 1,000 males being 1,218·1 in Ajmer and 1,482·4 in Merwara. The next age period is the period 5-10 in Ajmer, with a proportion of 943·7, and in Merwara the age period 40-60, with a proportion of 960·7. The age period 40-60 comes next in Ajmer, with a proportion of 936·8, and in Merwara the age period 20-40, with a proportion of 895·7. Then comes the age period 0-5 in both districts, with proportions of 919·7 in Ajmer and 894·3 in Merwara. Up to 20 years of age the proportion of females is higher in Ajmer in each age period than it is in Merwara. After 20 years the proportion in Merwara assumes and retains the lead till the end of life. At the age period 10-15 the proportions approximate being 817·7 in Ajmer and 816 in Merwara. The urban population of Merwara is much smaller than that of Ajmer. Taken all round the people are very much poorer, and it has been shown that in eight of the ten years of the decade the birth rate was higher in Merwara than in Ajmer. This would tend to a higher death rate among children. Furthermore there are many more medical establishments in Ajmer than in Merwara to which children can be taken for treatment when ill. These causes probably account for the much lower proportion of females to males in Merwara up to 10 years of age, as compared with Ajmer. When the adult period 10-15 is entered, the physical fitness of the survivors commences to assert itself. After 20 years of age the first childbed is over, it becomes a question of the survival of the fittest, and the female population of Merwara, the bulk of whom have been inured to hardships from infancy and have become a hardy lot by the time they attain a marriageable age, assumes a higher proportion than in Ajmer. In Merwara neglect of female children in some instances has been observed by Rao Bahadur Govind Ramchandra Khandekar, who for a time held charge of the district.

Proportion of females to 1,000 males at each age and by religion.

Page 60, II.—2, 6.

Page 60, II.— 2, 6.

Page 60, II.—2.

Page 60, II.—6.

Page 60, II.—2, 6.

Page 60, II.—2, 6.

Page 60, II.—2, 6.

Chapter II., page 19.

The proportion of females per 1,000 males in each of the three principal religions, Hindu, Jain, Musalman, may now be dealt with :—

I. *Hindus.*—At all ages the proportion of females per 1,000 males is higher in Merwara than in Ajmer, the figures being 941·1 and 907·3 respectively. The highest proportion in each district is in the age period 60 and over, when females exceed males in Ajmer and in Merwara, the proportion per 1,000 males being 1,637·8 in Merwara and 1,294·8 in Ajmer. The age period showing the next proportion is the age period 40-60, with 1,023·7 females per 1,000 males in Merwara and 942·6 in Ajmer. Turning to the age periods 0-5, 5-10, the proportion of females in the first period is 899.1 in Ajmer and 878·4 in Merwara. In the age period 5-10 there is a much greater divergence, the figures being 921·8 in Ajmer and 877·4 in Merwara. These figures show that among Hindus in Merwara infant mortality is greater than it is in Ajmer. At 10-15 Hindu females predominate in Merwara, the proportion being 787·8 in Ajmer and 822·6 in Merwara, and though at the age period 15-20 Ajmer forges ahead with a proportion of 868·4 against 837·1 in Merwara, thereafter the Merwara proportion predominates. As regards Hindu females it may therefore be said that:—

Page 60, II.—3, 7.
Page 60, II.—3, 7.
Page 60, II.—3, 7.
Page 60, II.—3, 7.
Page 60, II.—3, 7.
Page 60, II.—3, 7.
Page 59, I.—3, 7.

(1) Infant mortality is higher in Merwara than Ajmer.

(2) The women in Merwara who have survived after the first childbed are a hardier lot than those in Ajmer.

II. *Jains.*—Taken at all ages the proportion of females per 1,000 males among Jains is higher in Merwara than in Ajmer, the figures being 887·4 and 865·7 respectively. In the age period 0-5 the proportion of Jain girls to 1,000 boys is high in both districts, being 1.020·7 in Ajmer and 1,045·2 in Merwara. Between 5-10 the proportion decreases to 871·9 in Ajmer and 893·5 in Merwara, a marked decline which shows apparently that there was high mortality among Jain children in both districts at this age period. After 10 the proportions in each district fluctuate considerably in each age period, and culminate in an extraordinary low proportion of 645·1 females per 1,000 males in Ajmer and in an equally extraordinary high proportion of 3,047 in Merwara in the age period 60 and over. Thus in the periods 0-5, 5-10 the proportion of Jain girls to Jain boys is higher in Merwara than in Ajmer, and at the other end of the scale in the age periods of high mortality 40-60 and 60 and over, the proportion of Jain females is higher in Merwara than in Ajmer also. Of the total Jain population of Ajmer 22·2 per cent. live in towns, the corresponding figure for Merwara being 37·9 per cent. Infant mortality is not so high in towns as in rural areas, and many of the Jains who live in towns are well-to-do, and can get medical assistance for their families much more easily than those living in rural areas can. To these causes are probably attributable the increased proportion of Jain females in Merwara in the age periods of highest mortality.

Page 60, II.—4, 8.
Page 60, II.—4, 8.
Page 60, II.—4, 8.
Page 60, II.—4, 8.

III. *Musalmans.*—The proportion of Musalman females per 1,000 males at all ages is higher in Ajmer than in Merwara, the figures being 886·1 and 703·6 respectivly. In the age period 0-5 the proportion is 1,003·8 in Ajmer and 887·4 in Merwara. In the age period 5-10 Ajmer comes first with a proportion of 1,098·9 against 857·7 in Merwara. Between 10 and 40 the proportion fluctuates in each age period in Ajmer. At the age period 40-60 a proportion of 957·2 females per 1,000 males is recorded, and at 60 and over one of 1,036·1. In Merwara the proportion steadily declines in each age period until in the age period

Page 60, II.—5, 9.
Page 60, II.—5, 9.
Page 60, II.—5, 9.
Page 60, II.—5.

Page 60, II.—9.

60 and over the very low figure of 625·8 appears. Thus in Ajmer the infant mortality and the mortality among aged Musalman females is apparently not so high as in Merwara. In Ajmer 59·9 per cent. of the Musalmans live in towns, against 25·2 per cent. in Merwara, and we have the same causes acting in the case of Musalmans of Ajmer as in the case of Jains of Merwara, which tend to reduce mortality at the two periods of life when it is highest.

Defect among females.

Page 60, III.—2.

Page 60, III.—2, 4.

The number of females in defect at each census since 1872 is shown in Subsidiary Table III. Taking the province it will be seen that the total number of women in defect is 25,140, the smallest defect recorded at any census. Between 1881 and 1891 the numbers in defect decreased by 2,674, and in the last decade by 9,152. It is possible that this is to a certain extent due to improved enumeration at each census. The greatest defect has taken place in the age period 10-15, which shows 6,271 less females than males. The age period 15-20 comes next, with a deficiency of 4,926 females. The combined peroid 10-20 embraces the first childbed, "an occurrence notoriously dangerous to female life." In this period 55·2 of the female population is married, and with it falls a defect of 11,197 females. It is therefore probable that in this period there is a real deficiency. Other probable causes of the defect are :—

(1) That people following the "*parda*" system omitted to give correctly the number of females in their families.

(2) That Ajmer and Pushkar are places where a large number of unmarried male pilgrims remain assembled all the year round.

(3) That a very large number of the Railway employees in Ajmer are residents of Northern India, and have their families there, not in Ajmer.

Proportion of females in selected castes.

Page 61, IV.—2.

Page 61, IV.—3.

Page 61 IV.—4.

Page 61, IV.—3, 4.

The proportion of females to 1,000 males in selected castes is to be found in Subsidiary Table IV. The Table has been prepared for those castes which have been included in Imperial Table XIV. In deciding what castes should be entered in Table XIV numerical superiority was held to be the principal basis of preparation, and it was compiled for those castes which number 10,000 or over in the two districts combined. Subsidiary Table IV shows the proportion of boys to girls in the province, and for each district separately. In the province the proportion of Kumhar boys to girls is the highest, being 1,270·4 per 1,000; then come the Jats with 1,186·7. Gujars, Balais and Regars all have an excess of girls over boys up to 5 years of age. Chamars have a proportion of 956·7 girls per 1,000 boys, Mahajans have a proportion of 966·6, Rajputs 954·6, Rawats 882·1, Mhers 844·8, Brahmans 777·2, Malis 654·2. If the district figures be taken, a very low proportion of girls to boys appears in Ajmer, in the case of Rawats 449 and Malis 640·1. In Merwara, Balais have the lowest proportion of children 526·1, and they are followed by Mhers with a proportion of 588·2. In Ajmer the Rawat population is very small; they all live in villages, and among them as among Balais and Mhers in Merwara infant mortality was very high in the last famine, which affected the fertility of the people also. The proportion of female children among Malis is also low in Merwara, the proportion being 742·0, based on a small total infant population. Malis get their living entirely by agriculture, and the mortality among their children was very high. The district figures are perhaps too small to base trustworthy conclusions on, but the proportion of female children among Rawats in Ajmer (449), Balais (526·1) and Mhers

Page 61, IV—3, 4.

(588·2) in Merwara, and Malis (640·1 and 742) in both districts is low. These castes are all agriculturists. They were severely famine-stricken. The birthrate in the famine year was low, and infant mortality very high. Rao Bahadur Govind Ramchandra Khandekar, Judicial Assistant Commissioner of Ajmer, writes as follows as regards the two proportions of female children among Malis :—

"I asked several Malis, but they could give me no satisfactory reply. I believe the defect is due to mortality in the famine year and the subsequent year. In several villages of Merwara I noticed that in some families female children had been neglected by their guardians. This may account for the remarkable defect."

It is possible this neglect of female children occurred among Balais, Rawats and Mhers also.

Proportion of sexes in selected castes.

The proportion of sexes by castes is to be found in Subsidiary Table V. The Table has been prepared for those castes which number 5,000 and over in the two districts. It will be seen that the lower castes have precedence as regards the proportion of females to males. The proportion of females to 1,000 males certainly varies inversely with the social status of the caste. The castes of high social standing, Brahman, Rajput, Mahajan are at the end of the Table.

Seasons deemed propitious for marriages.

Before concluding this part of the chapter such information as has been collected, in accordance with the Census Commissioner's addendum to the note on sex, regarding

(*a.*) The seasons deemed propitious for marriages among various religions,

(*b.*) The seasons deemed propituous for married life to commence,

may be summarised.

Of the population of the province 79·77 per cent. are Hindus, 15·1 per cent. Musalmans, 4·1 per cent. Jains, and the very small balance are Christians, Sikhs and Zoroastrians. The enquiries made relate principally to Hindus and Musalmans. Among the former, January, February, April, May, the first half of June approximately, and the second half of November are looked upon as propitious for marriages. March, from the latter half of June till about the 15th November and the whole of December are looked upon as unpropitious, thus from about the middle of June till the end of December approximately, 15 days in November only are considered propitious. The months set apart as propitious are those which follow the two harvests. During the rainy months the gods are said to be asleep, and hence the period 15th June to 15th November approximately is deemed unpropitious. As a rule the seasons are determined on astrological considerations. Among Rajputs the festivals of *Janam Ashtmi*, *Basant Panchmi*, *Radha Ashtmi* and *Akheytij* are deemed propitious for marriages without reference to astrology or propitious seasons. Gujars, Jats and some other castes also hold marriages on certain festivals. It appears doubtful, however, as to whether the majority of the rural population adhere strictly to hard and fast rules prescribing propitious or unpropitious seasons. The "*gauna*" or "*muklava*" ceremony does not invariably mark the commencement of married life, which commences when the bride and bridegroom have attained the age of puberty, and this is often said to be after the "*gauna.*" The Assistant Commissioner of Merwara writes that although the ceremony has to be gone through before the marriage can be consummated, it is quietly overlooked in the case of grown-up girls. The "*gauna*" generally takes place in the third or fifth year after marriage, and it is generally arranged that it should take place in the month corresponding to that in which the marriage took place. Parents are also careful so to arrange that the "*gauna*" takes place when the bride has attained puberty. In fixing the date for the ceremony,

second, fourth, sixth, in other words, double years are avoided. To sum up among Hindus :—

I. Certain months and festivals, the former fixed on astrological grounds, are deemed propitious for marriages, but hard and fast rules are not, it appears, strictly adhered to.

II. Married life commences when the bride and bridegroom have attained maturity.

III. The "*gauna*" ceremony, as a rule, takes place. It does not invariably mark the commencement of married life, and is at times "quietly overlooked."

The Musalmans have but few restrictions. Marriages are prohibited in the month of *Moharram*, at the festivals of *Safar* and *Barawafat*, nor may they take place within the first fourteen days before *Shab Barat*. The month *Ramzan* is deemed unpropitious for marriages, as it is a period of fasting, and feasts cannot be held in the day time. Other months of the year are all deemed propitious, and married life commences when the bride and bridegroom attain maturity.

Among Jains the propitious or unpropitious seasons are the same as among Hindus. They do not, however, generally observe the "*gauna*" ceremony, and married life commences when the bride attains maturity.

SUBSIDIARY TABLE I.

Showing general proportion of the sexes by districts.

Districts.	FEMALES TO 1,000 MALES.			
	1901	1891	1881	1872
1	2	3	4	5
Ajmer	900·12	889·35	864·79	883·86
Merwara	898·94	852·46	805·67	809·59
Total ..	**899·85**	**881·07**	**851·44**	**867·13**

Column 5.—The 1872 census was considered untrustworthy by the Government of India and another count was held in 1876. The revised figures have been used.

SUBSIDIARY TABLE I.

Showing general proportion of the sexes by city and towns.

City and Towns.	FEMALES TO 1,000 MALES.			
	1901	1891	1881	1872
1	2	3	4	5
Ajmer District:—				
Ajmer City	871·0	812·4	782·1	
Nasirabad	891·5	923·8	860·0	
Kekri	927·1	893·3	986·0	
Merwara District:—				
Beawar	967·3	832·8	786·3	
Proportion for urban population ...	**894·5**	**840·2**	**812·9**	

Column 5.—Figures not forthcoming.

SUBSIDIARY TABLE II.

Number of females to 1,000 males at each age by districts and religion.

Age period.	AJMER.				MERWARA.			
	All Religions.	Hindus.	Jains.	Musal-mans.	All Religions.	Hindus.	Jains.	Musal-mans.
1	2	3	4	5	6	7	8	9
0—5	919·7	899·1	1,020·7	1,003·8	894·3	878·4	1,045·2	887·4
5—10	943·7	921·8	871·9	1,098·9	875·2	877·4	893·5	857·7
10—15	817·7	787·8	1,004·4	952·3	816·0	822·6	977·3	753·9
15—20	835·4	868·4	888·6	697·9	823·5	837·1	1,241·3	677·0
20—40	886·7	912·6	805·1	796·3	895·7	969·0	616·9	649·4
40—60	936·8	942·6	855·3	957·2	960·7	1,023·7	996·6	628·7
60 and over	1,218·1	1,294·8	645·1	1,036·1	1,482·4	1,637·8	3,047·0	625·8
Total ..	900·1	907·3	865·7	886·1	898·9	941·1	887·4	703·6

SUBSIDIARY TABLE III.

Showing actual defect of females by districts.

Districts.	NUMBER OF FEMALES IN DEFECT (–).			
	1901	1891	1881	1872
1	2	3	4	5
Ajmer	–19,315	–24,735	–26,050	–19,126
Merwara	–5,825	–9,557	–10,916	–9,077
Total ...	–25,140	–34,292	–36,966	–28,203

Column 5.—The 1872 census was considered untrustworthy by the Government of India and another count was held in 1876. The revised figures have been used.

SUBSIDIARY TABLE IV.

Females to 1,000 males under 5 years old by selected castes.

Caste, Tribe or Race.	Females to 1,000 males.		
	Ajmer-Merwara.	Ajmer.	Merwara.
1	2	3	4
Kumhar	1,270·4	1,272·0	1,263·1
Jat	1,186·7	1,187·5	1,166·7
Gujar	1,064·5	1,076·8	796·0
Regar	1,030·2	1,132·2	687·5
Balai	1,020·5	1,242·0	526·1
Mahajan	966·6	927·9	1,113·8
Chamar	956·7	940·3	1,345·0
Rajput	954·6	965·6	714·3
Rawat	882·1	449·0	910·2
Mher	844·8	920·9	588·2
Brahman	777·2	758·1	1,032·2
Mali	654·2	640 1	742·0

SUBSIDIARY TABLE V.

Proportion of the sexes by castes, numbering 5,000 and over.

Number.	Castes.	Females to 1,000 males.
1	2	3
1	Kumhar	1,370·2
2	Bhangi	1,312·0
3	Darogah	1,305·1
4	Chamar	1,229·2
5	Koli	1,131·4
6	Khati	1,122.2
7	Jat	1,098·2
8	Bhil	1,092·8
9	Regar	1,022·8
10	Balai	977·7
11	Nai	962·2
12	Rawat	893·9
13	Mherat	855·5
14	Gujar	833·2
15	Mali	820·8
16	Mahajan	817·5
17	Brahman	777·8
18	Rajput	737·2
19	Mher	708·0

PART II.—CIVIL CONDITION.

General Figures.

Of the total population of the province 1,13,943 males and 62,395 females are unmarried, 1,16,469 males and 1,16,451 females are married, and 20,614 males and 47,040 females are widowed. Thus, of the total male population, 45·3 per cent. are bachelors, 46·3 per cent. are married, and 8·4 per cent. are widowers the corresponding figures for females being 27·6 spinsters, 51·5 married and 20·9 widowed.

Distribution of 10,000 of each sex by age and civil condition.

In Subsidiary Tables I and II are to be found figures showing the distribution of 10,000 of each sex by age and civil condition for the full age and main age periods. Up to 10 years of age the proportion of unmarried in both sexes is high, then the marriageable stage is entered, and the proportion of the unmarried commences to decline, and that of the married to increase. Between the ages of 15 and 40 the majority of people both males and females are married. The highest proportion of

Page 69, II—4.

married men comes in the age period 40 and over, in which 7,158·1 out of every 10,000 are married. Among females the period of the highest proportion of married is the age

Page 69, II—5.

period 15-40, 8,113·7 per 10,000. The highest proportion of widowed males and females falls in age period

Page 69, II—6, 7.

40 and over, with 2,050·3 males and 6,258·3 females respectively. The proportion of widowed in this age period and at all ages is naturally very much higher among females than among males, owing to the prohibition of widow re-marriage among a number of castes. The figures relating to the proportion of females to 1,000 males

Page 69, II—8, 9, 10.

in each civil condition shows what a very much larger number of girls between 5-10 and 10-15 are married than boys of the same age. Between 15 and 40 the proportion of married females is higher than that of married males (1,163·9 per 1,000). In all the age periods the proportion of widows per 1,000 males is naturally high also. In all age periods the proportion of unmarried females per 1,000 males is low, very low in the age periods 15-40 and 40 and over. The tendency is for the people to marry their girls before their boys and this tendency is fully brought out in Subsidiary Table II.

Distribution by civil condition and main age periods of 10,000 of each sex since 1881.

In Subsidiary Table III is to be found the distribution by civil condition and main age periods of 10,000 of the population since 1881. Taken for all ages the proportion of unmarried males is the lowest since that year the figures being 5,005·7 in 1881, 4,839 in 1891 and

Page 70, III—2, 3, 4

4,539·1 in 1901 per 10,000. The proportion of married males is very much the same as in 1891,

Page 70, III—5, 6, 7.

4,639·7 against 4,652·6. In 1881 it was 4,492.8. Widowers show a marked increase in the 20 years, the

Page 70, III—8, 9, 10

figures for each census being 821·2, 508·4 and 501·5 respectively. The figures for females show that the proportion of unmarried, is, as in the case of males, the lowest since 1881, in

Page 70, III—11, 12, 13.

which year it was 3,189·1, rose to 3,355·4 in 1891 and now is 2,762·2. The proportion of married females has

Page 70, III—14, 15, 16.

at each census been higher than it has among males. In 1881 it was 5,156·5, it declined slightly in 1891 to

Page 70, III—17, 18, 19.

5,093·7, and now is 5,155·3. The proportion of widows, which was 1,654·4 in 1881, fell to 1,550·9 in 1891, and now is 2,082·5 in each of the main age periods 0-10, 10-15, 15-40 the pro-

Page 70, III—2, 3, 4.

portion of unmarried males declined between 1881 and 1891, and rose between 1891 and 1901. In the age

period 40 and over the proportion rose in each decade. The proportion of married males rose in each main age period, between 1881 and 1891 the rise among those 40 and over being nominal. Between 1891 and 1901 the proportion of married males declined in each of the age periods shown in Subsidiary Table III. Among widowers the proportion in the age periods 0-10, 10-15 increased between 1881 and 1891, notably in the former period. In the age periods 15-40, 40 and over the proportion declined. Between 1891 and 1901 each age period shows a marked increase.

Page 70, III—5, 6, 7.

Page 70, III—8, 9, 10.

The figures relating to the females present a somewhat different aspect. As regards the unmarried between 1881 and 1891 the proportion fell in the single age period 0-10, between 1891 and 1901 the proportion has increased in each age period. Among the married the proportion rose between 1881 and 1891 in the age periods 0-10, 15-40 and 40 and over. It fell slightly in the age period 10-15. Between 1891 and 1901 the proportion has fallen in each age period. The proportion of widows increased between 1881 and 1891 in the age period 0-10 alone. Between 1891 and 1901 the proportion has increased in each age period.

Page 71, III—11, 12, 13.

Page 71, III—14, 15, 16.

Page 71, III—17, 18, 19.

In 1881 the number of males 0-10 was 67,286, the number of females 60,236. In 1891 there were 78,898 males of this age and 74,218 females, in 1901, 44,161 males and 40,763 females. With a rise in the infant population between 1881 and 1891 the decade being prosperous, there came decline in the number of those unmarried in both sexes, while the proportion of the married increased. An increase in the number of marriages brought with it an increase in the proportion of widowed. Between 1891 and 1901, with an infant population very much reduced in numbers, the decade being one of adversity, the proportion of unmarried increased and the proportion of married decreased in both sexes. The high infant mortality of the decade raised the proportion of widowed considerably. Thus it is evident that between 1881 and 1891 parents were in a better position to marry their children than between 1891 and 1901. Infant marriage is, however, very restricted.

Effects of famine on marriage.

The age period 15-40 may be similarly dealt with, as it is the period in which most of the married are to be found. In 1881 the population between 15-40 was 1,10,896 males and 91,707 females; in 1891, 1,14,954 males and 98,876 females. The figures for 1901 are 1,19,853 males and 1,04,873 females. With a much larger population of this age as compared with 1881, and a good increase in the number of each sex since 1891, the proportion of married and unmarried in both sexes show that people had not the wherewithal to marry between 1891 and 1901 as between 1881 and 1891. To the diverse circumstances of each decade must, therefore, be attributed the variations in the figures of civil condition since 1881.

Page 70, III—2, 3, 4, 5, 6, 7, 11, 12, 13, 14, 15, 16.

Subsidiary Table III has been prepared for Hindus and Musalmans as well as for the province. Taken for all ages, the number of Musalmans per 10,000 unmarried has at each census since 1881 exceeded the unmarried among Hindus, while the numbers of Hindus, married and widowed predominate. These remarks apply to both sexes. The reasons for these variations are to be found in the different marriage customs. Hindus resort to marriage up to 15 years of age much more than Musalmans do, and while widow remarriage is permitted by the Mahomedan law it is not permitted among the higher classes of Hindus. A comparison of the figures for the age periods show that in the age periods 0-10, 10-15, the proportion of unmarried males and females is very much higher among Musalmans than Hindus. The proportion of married and widowed is very much higher among Hindus.

Pages 72-75, III—2-19.

Pages 72-75, III—2, 4, 11, 13.

Pages 72-75, III—5, 10, 14, 19.

The extent to which infant marriage is resorted to in the two religions is reflected in the figures. In the age period 15-40, Musalmans of both sexes who are unmarried predominate, and while the married males among Hindus have exceeded those among Musalmans at each census since 1881, the married Mahomedan females at this census exceed the married Hindu females, 8,207·8 to 8,132·5 per 10,000, due possibly to the larger portion of Mahomedans being in towns, where more women of child bearing age are to be found than in rural areas. In 1881 and 1891 the proportion of Hindu females between 15 and 40 who were married, exceeded the proportion among Musalmans. In both these years more Mahomedans were censused in rural than in urban areas and the increase in the proportion of married Mahomedan women between 15 and 40 in towns is synchronous with a rise in the female population of Ajmer, Beawar and Nasirabad as compared with 1891.

Pages 72-75, III—2, 4, 11, 13.
Pages 72-75, III—5, 7,
Pages 72-75, III—14.
Pages 73-75, III.—15,16.

Distribution by main age periods of 10,000 of each civil condition.

Subsidiary Table IV shows the distribution by districts of 10,000 of each civil condition by main age periods. In Ajmer the highest proportion of unmarried males falls in the age period 0-10, with 3,980·8 per 10,000. In Merwara the corresponding period is 15-40, with a proportion of 3,815·6. In both districts the highest proportion of married males comes in the period 15-40 (6,297·6 and 6,196·7), and the highest proportion of widowed in the period 40 and over, 5,316·8 and 4,945·6. Among females in both districts the highest proportion of unmarried is in the age period 0-10, 6,434·5 in Ajmer and 5,160·9 in Merwara. Among the married, the age period 15-40 shows 7,226·5 per 10,000 in Ajmer and 7,599 in Merwara. The highest proportion of widows in each district is in the age period 40 and over, the figures being 7,042·8 and 6,629·7 respectively. The proportion of married males and married females in the age periods 0-10 and 10-15 is higher in Ajmer than in Merwara, the probable cause being that in Merwara the Mhers seldom marry before 14, owing to their poverty.

Pages 76, 77, IV—2.
Pages 76, 77, IV—3.
Pages 76, 77, IV—4.
Pages 76, 77, IV—5.
Pages 76, 77, IV—6.
Pages 76, 77, IV—7.
Pages 76, 77, IV—3, 6.

Proportion of sexes by civil condition for religions.

In Subsidiary Table VI is shown the proportion of sexes by civil conditions for religions. Taken for all ages the Hindus show the highest proportion of married and widowed females, 1,019·5 and 2,330·5 per 1,000 males respectively. The highest proportion of unmarried is among Musalmans 599·4. The figures for Hindus and Mahomedans have already been dealt with in connection with Subsidiary Table III. The total population of Aryas, and Sikhs and Parsis, which constitute the figures for "Others," is too small to be able to discuss and draw conclusions from. There remain Jains and Christians. The Jains show 957·6 married, 577·3 unmarried, and 1,965·4 widowed per 1,000 at all ages. Their girls are married as a rule by 10 years of age, and widow re-marriage is prohibited, hence the high proportion of married girls in the age periods 0-10 and 10-15, and the large proportion of widowed in the various age periods. The Christians show a proportion of 994·7 married at all ages, 567·7 unmarried, and 1,062·9 widowed. The large proportion of married females per 1,000 males in the age period 10-15, 7,727·2 is to be noted, due to the fact that in this period 85 females have been shown as married against 11 males. It is probable that the figures represent married females picked up in the last famine, who lost their husbands, and who have since been converted. In 1891 there were only 2 married Christian females in the age period 10-15, and the large increase especially among females can not be accounted for on any other basis.

Page 78, VI—2, 4.
Page 78, VI—3.
Page 78, VI—2, 3, 4.
Page 78, VI—5, 8.
Page 78, VI.—2, 3, 4.
Page 78, VI—8.

Distribution by civil condition of 10,000 of each sex by districts.

Page 80, VII—2, 4.

Page 80, VII.—11,16.

In Subsidiary Table VII is to be found the civil condition of 10,000 of each sex by districts. In Ajmer of every 10,000 males at all ages 4,770·4 are married, 4,382·3 unmarried, and 847·3 are widowers. In Merwara the figures are 4,201·5, 5,065, 733·5 respectively. The highest proportion of married in both districts falls in the age period 15-40, and the highest proportion of widowed in the age period 40 and over. Ajmer shows the largest proportion of unmarried males in the age period 0-10, 1,744·5, and Merwara in the age period 15-40, 1,932·6. The females at all ages show a larger proportion of married and widowed than males, and a much smaller proportion of unmarried. In Ajmer of every 10,000 females at all ages 5,243·8 are married, 2,695·4 unmarried, and 2,060·8 widowed. In Merwara the figures are 4,858, 2,986·7 and 2,155·3 respectively. In both districts the highest proportion of married females, 3,789·4 in Ajmer and 3,691·6 in Merwara, is in the age period 15-40 the highest proportion of unmarried females in the age period 0-10, 1,734·3 and 1,541·4 respectively. The highest proportion of widows in the age period 40 and over (1,451·4 and 1,428·9). The proportion of married males and females is higher in Ajmer than in Merwara, due as has already been said to the poverty of the people of Merwara being at barrier to marriages early in life. The proportion of widowed females at all ages is higher in Merwara than in Ajmer. This is noteworthy considering "*nata*" marriages are allowed among the Merwara clans. Here again poverty probably stands in the way of such marriages taking place as often as the parties wish.

Page 80, VII—6, 12.

Page 80, VII.—2,3,4.

Page 80, VII—2, 4.

Page 80, VII—2, 4.

Page 80, VII—11.

Page 80, VII—6.

Page 80, VII—16.

Page 80, VII—2.

Page 80, VII.—4.

Proportion of wives to husbands.

Page 82, VIII—2.

The proportion of wives to husbands is brought out in Subsidiary Table VIII. Taken for the province the figure is, practically speaking, 1,000 wives per 1,000 husbands. In Merwara there is a small excess of wives, the figure for all religions being 1,039·4. In Ajmer the proportion drops to 989·4. In Ajmer the only religion which shows an excess of wives over husbands is the Christian religion. In Merwara, Hindus and Jains have an excess of wives. The proportion of wives in rural areas is in both districts larger than in the urban areas, 1,040·3 to 911·8 in Ajmer and 1,050·4 to 1,004 in Merwara. The excess of wives in each district in rural areas may possibly be due to:—

Page 82, VIII—9-10.

(*a*) Emigration of married males.

(*b*) Polygamy among a few castes.

In Beawar the increase in the female population has already been referred to, and this has possibly raised the proportion.

SUBSIDIARY TABLE I.

Distribution of 10,000 of each sex by age and civil condition.

SUBSIDIARY TABLE I.

Distribution of 10,000 of each sex by age and civil condition.

Age.	MALES.			FEMALES.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—5	672·4	1·1	...	679·7	4·8	0·2
5—10	1,042·8	39·4	3·5	1,010·4	99·1	10·3
10—15	1,156·4	184·5	26·4	757·6	453·5	30·6
15—20	749·6	372·0	49·9	187·6	831·4	64·9
20—25	421·2	612·9	77·5	41·0	1,021·9	102·7
25—30	184·7	732·9	84·1	20·5	800·4	113·8
30—35	100·9	722·4	84·8	15·9	727·1	173·9
35—40	45·0	471·8	64·6	15·6	386·1	139·9
40—45	61·2	653·6	114·9	7·9	433·7	422·9
45—50	23·7	246·0	58·4	2·3	138·1	170·9
50—55	29·6	345·2	108·9	3·5	149·5	393·2
55—60	33·7	82·1	37·7	16·2	60·3	80·7
60 and over	17·4	175·8	110·5	3·1	48·3	378·1
Unspecified	0·5	...	...	0·9	1·1	0·4
Total ...	**4,539·1**	**4,639·7**	**821·2**	**2,762·2**	**5,155·3**	**2,082·5**

SUBSIDIARY TABLE. II.

Distribution by civil condition and main age periods of 10,000 of each sex.

Age.	UNMARRIED.		MARRIED.		WIDOWED.		FEMALES PER 1,000 MALES.		
	Males.	Females.	Males.	Females.	Males.	Females.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
5—10 ...	9,604·8	9,022·4	362·9	885·5	32·3	92·1	871·9	2,264·9	2,647·7
10—15 ...	8,457·8	6,101·6	1,349·3	3,652·0	192·9	246·4	589·6	2,212·1	1,043·8
15—40 ...	3,144·6	604·3	6,099·4	8,113·7	756·0	1,282·0	168·2	1,163·9	1,483·7
40 and over ...	791·6	146·5	7,158·1	3,595·2	2,050·3	6,258·3	183·4	497·6	3,023·9
All Ages ...	**4,539·1**	**2,762·2**	**4,639·7**	**5,155·3**	**821·2**	**2,082·5**	**547·6**	**999·8**	**2,281·9**

SUBSIDIARY

Distribution by civil condition and main age periods

Age period.	MALES.								
	UNMARRIED.			MARRIED.			WIDOWED.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10
0—10	9,749·6	9,720·1	9,842·0	230·5	265·4	151·8	19·9	14·5	6·2
10—15	8,457·8	8,277·0	8,791·1	1,349·3	1,681·0	1,167·5	192·9	42·0	41·4
15—40	3,144·6	2,793·7	3,278·9	6,099·4	6,867·8	6,366·1	756·0	338·5	355·0
40 and over ...	791·6	603·6	585·3	7,158·1	7,696·5	7,695·4	2,050·3	1,699·9	1,719·3
Total ...	**4,539·1**	**4,839·0**	**5,005·7**	**4,639·7**	**4,652·6**	**4,492·8**	**821·2**	**508·4**	**501·5**

TABLE III.

of 10,000 of each sex at the last three censuses.

FEMALES.								
UNMARRIED.			MARRIED.			WIDOWED.		
1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
11	12	13	14	15	16	17	18	19
9,365·6	9,328·8	9,550·1	576·3	658·2	443·3	58·1	13·0	6·6
6,101·6	5,495·9	5,477·2	3,652·0	4,440·7	4,452·6	246·4	63·4	70·2
604·3	210·3	171·6	8,113·7	9,053·8	8,948·4	1,282·0	735·9	880·0
146·5	40·5	28·2	3,595·2	4,270·8	3,968·3	6,258·3	5,688·7	6,003·5
2,762·2	**3,355·4**	**3,189·1**	**5,155·3**	**5,093·7**	**5,156·5**	**2,082·5**	**1,550·9**	**1,654·4**

SUBSIDIARY

Distribution by civil condition and main age periods

Age period.	MALES.								
	UNMARRIED.			MARRIED.			WIDOWED.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10
0—10	9,733·9	9,685·1	9,825·3	246·5	298·7	168·0	19·6	16·2	6·7
10—15	8,399·7	8,099·0	8,685·4	1,392·0	1,853·9	1,271·8	208·3	47·1	42·8
15—40	2,919·3	2,657·6	3,175·1	6,280·1	7,004·2	6,470·2	800 6	338·2	354·7
40 and over ...	796·2	554·7	552·2	7,128·5	7,770·2	7,755·7	2,075·3	1,675·1	1,692·1
Total ...	**4,443·7**	**4,779·2**	**4,965·4**	**4,709·6**	**4,720·3**	**4,541·0**	**846·7**	**500·9**	**493·6**

TABLE III.

of 10,000 of each sex at the last three censuses. **[Hindus.**

FEMALES.								
UNMARRIED.			MARRIED.			WIDOWED.		
1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
11	12	13	14	15	16	17	18	19
9,250·1	9,252·2	9,511·3	666·2	734·7	481·7	73·7	13·1	7·0
5,797·5	5,199·6	5,230·0	3,917·4	4,738·1	4,691·0	285·1	62·3	79·0
517·5	162·8	131·1	8,132·5	9,132·1	9,032·6	1,350·0	705·1	836·3
143·6	27·3	15·8	3,513·0	4,294·2	4,010·2	6,343·4	5,678·5	5,974·0
2,596·2	3,270·0	3,140·3	5,247·3	5,132·0	5,224·8	2,156·5	1,548·0	1,634·9

SUBSIDIARY

Distribution by civil condition and main age periods

Age period.	MALES.								
	UNMARRIED.			MARRIED.			WIDOWED.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10
0—10	9,793·5	9,841·0	9,901·5	185·6	151·0	93·7	20·9	8·0	4·8
10—15	8,742·8	8,967·4	9,232·0	1,134·3	1,010·4	731·2	122·9	22·2	36·8
15—40	3,994·1	3,141·6	3,171·1	5,443·4	6,518·2	6,182·1	562·5	340·2	346·8
40 and over ..	514·8	550·8	525·9	7,738·4	7,858·2	7,882·6	1,746·8	1,591·0	1,591·5
Total ...	**4,885·9**	**5,019·4**	**5,100·8**	**4,452·9**	**4,488·0**	**4,416·4**	**661·2**	**492·6**	**482·8**

TABLE III.

of 10,000 of each sex at the last three censuses. **[Musalmans.**

FEMALES.								
UNMARRIED.			MARRIED.			WIDOWED.		
1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
11	12	13	14	15	16	17	18	19
9,702·7	9,580·0	9,649·6	297·3	409·4	343·6	...	10·6	6·8
7,154·3	6,663·7	6,570·5	2,780·3	3,255·5	3,392·3	65·4	80·8	37·2
994·8	178·0	406·0	8,207·8	8,878·2	8,762·2	797·4	643·8	831·8
92·5	121·9	110·8	3,918·5	4,533·3	4,020·7	5,989·0	5,341·8	5,868·5
3,473·6	**3,867·5**	**3,506·8**	**4,820·8**	**4,778·3**	**4,942·6**	**1,705·6**	**1,354·2**	**1,550·6**

SUBSIDIARY TABLE IV.

Distribution by main age periods of 10,000 of each civil condition.

Ajmer District.

Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—10	3,980 8	96·0	53·1	6,434·5	233·3	30·1
10—15	2,460·1	433·7	310·0	2,530·5	921·7	125·5
15—40	3,132·8	6,297·6	4,320·1	892·6	7,226·5	2,801·6
40 and over	426·3	3,172·7	5,316·8	142·4	1,618·5	7,042·8
Total ...	10,000	10,000	10,000	10,000	10,000	10,000

SUBSIDIARY TABLE IV.

Distribu tion by main age periods of 10,000 of each civil condition.

Merwara District.

Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—10	3,191·9	54·5	2·4	5,160·9	87·0	115·5
10—15	2,801·4	260·1	364·2	3,387·2	727·3	215·8
15—40	3,815·6	6,196·7	4,687·8	1,389·2	7,599·0	3,039·0
40 and over ...	191·1	3,488·7	4,945·6	62·7	1,586·7	6,629·7
Total ...	10,000	10,000	10,000	10,000	10,000	10,000

SUBSIDIARY

Proportion of the sexes by

Religion.	NUMBER OF FEMALES					
	AT ALL AGES.			0—10.		
	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7
Hindus	1,019·5	534·5	2,330·5	2,448·1	861·7	3,411·7
Aryas	708·6	469·8	800·0	1,333·3	567·5	2,000·0
Jains	957·6	577·3	1,965·4	1,300·0	937·6	500·0
Musalmans	912·8	599·4	2,174·9	1,616·5	1,000·0	...
Christians	994·7	567·7	1,062·9	...	843·1	...
Others	443·1	418·1	800·0	...	650·0	...
Total ...	**999·8**	**547·5**	**2,281·9**	**2,307·4**	**886·7**	**2,693·1**

TABLE. VI

civil condition for religions.

PER 1,000 MALES.

10—15.			15—40.			40 AND OVER.		
Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
8	9	10	11	12	13	14	15	16
2,242·1	549·8	1,090·4	1,177·9	161·2	1,533·9	500·2	183·1	3,102·8
2,400·0	777·7	500·0	821·9	111·1	400·0	232·5	1,000·0	1,000·0
1,260·1	946·6	1,111·7	1,082·3	160·3	1,943·5	643·5	151·8	2,001·5
2,182·5	728·6	473·6	1,120·2	185·0	1,053·2	457·4	162·3	3,097·1
7,727·2	600·7	...	1,149·3	331·3	323·1	494·7	584·9	1,679·4
...	608·7	...	458·3	130·1	285·7	281·2	...	1,666·6
2,212·0	**589·6**	**1,043·8**	**1,163·9**	**168·1**	**1,483·7**	**497·5**	**183·4**	**3,023·9**

SUBSIDIARY

Distribution by civil condition

CIVIL CONDITION

Districts.	AT ALL AGES.			0—10.		
	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed
1	2	3	4	5	6	7
Ajmer	4,770·4	4,382·3	847·3	45·8	1,744·5	4·5
Merwara	4,201·5	5,065·0	733·5	22·9	1,616·7	0·2
Total ...	4,639·7	4,539·1	821·2	40·5	1,715·2	3·5

CIVIL CONDITION

Ajmer	5,243·8	2,695·4	2,060·8	122·4	1,734·3	6·2
Merwara	4,858·0	2,986·7	2,155·3	42·3	1,541·4	24·9
Total ...	5,155·3	2,762·2	2,082·5	104·0	1,690·1	10·5

TABLE VII.

of 10,000 of each sex for districts.

OF 10,000 MALES.

10—15.			15—40.			40 and over.		
Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
8	9	10	11	12	13	14	15	16
206·9	1,078·1	26·3	3,004·2	1,372·9	366·0	1,513·5	186·8	450·5
109·3	1,418·9	26·7	2,603·5	1,932·6	343·9	1,465·8	96·8	362 7
184·5	1,156·4	26·4	2,912·2	1,501·4	361·0	1,502·5	166·1	430·3

OF 10,000 FEMALES.

483·3	682·1	25·8	3,789·4	240·6	577·4	848·7	33·4	1,451·4
353·3	1,011·6	46·5	3,691·6	415·0	655·0	770·8	18·7	1,428·9
453·5	757·7	30·6	3,767·0	280·6	595·2	830·8	33·8	1,446·2

SUBSIDIARY TABLE VIII.

Proportion of wives to husbands for religions.

Districts.	NUMBER OF MARRIED FEMALES PER 1,000 MARRIED MALES.								
	All Religions.	Hindus.	Aryas.	Jains.	Musal-mans.	Chris-tians.	Others.	Cities.	Rural areas.
1	2	3	4	5	6	7	8	9	10
Ajmer ...	989·4	998·8	737·8	934·1	958·4	1,025·6	435·5	911·8	1,040·3
Merwara ...	1,039·4	1,100·1	583·3	1,011·5	748·4	785·7	1,000·0	1,004·0	1,050·4
Total ...	**999·8**	**1,019·5**	**708·6**	**957·6**	**912·8**	**994·7**	**443·1**	**927·1**	**1,042·5**

CHAPTER VI.

EDUCATION.

General education. Page 88, I.—2, 3, 4.

In Ajmer-Merwara the total number of persons per 1,000 returned as literate is 67·2. The proportion among males is 120·1 and among females 8·5. Among males the age period in which the proportion is highest, 157·4 per 1,000, is the period 20 and over, and for both sexes together the same period shows the highest results, 86·1 per 1,000. Among females the age period in which the proportionate number of literates is highest is the period 15-20, with 12·5 per 1,000. Thus as regards males the age period 20 and over is the most instructed, and as regards females the age period 15-20.

Page 88, I.—4.

The number of males per 1,000 who are literate in Hindi is 98·8, and the corresponding numbers in Urdu and other languages are 20 and 8·1 respectively. Among males the age period 20 and over contains the largest number of literates in Hindi, Urdu and other languages. Among females the age period 15-20 shows the most prominent results. In other languages, however, the age period 20 and over has the same proportion of literates as the preceding age period. The probable reason why the age period 20 and over among males contains the largest proportion of those instructed in Hindi and Urdu, is that instruction once received is easily retained. Among females the highest proportion of instructed falls in the age period 15-20, probably because girls who have received instruction lose it when they have assumed domestic duties.

Page 88, I.—8, 10, 12.

The number of literates in English of all ages and both sexes is 10 per 1,000. Males are literate to the proportion of 16·5 and females to that of 2·8 per 1,000. The age period in which the number of literate males is highest is the period 15-20, the figure being 25·9. In the case of females the age period 20 and over has the largest proportion, 3·5 per 1,000. The probable reasons for the difference in the most instructed age periods among males and females are that among the former more boys receive instruction in English than retain it after leaving school, whereas females instructed in English, especially those in Mission establishments, if not of English parentage, retain their instruction till later in life.

Page 88, I.—14, 15, 16.

The proportion of literate females per 1,000 males is, for all the age periods 63·7. As regards English the proportion is 155·5. The age period 0-10 shows the highest proportion of females to 1,000 males in general literacy as well as in English. It is probable that the large number of female children, mainly belonging to the first age period, who have been taken charge of by the Mission establishments in Ajmer-Merwara since the famine of 1899-1900, has brought about this result.

Page 88, I.—17, 19.

If the figures for Ajmer be compared with those for Merwara it will be found that under every age period, both among males and females, Ajmer possesses a considerably higher proportion of literates per 1,000 of the population. In the age period 0-10 the Ajmer proportion is double that of Merwara in the case of males and quadruple in the case of females. The variations are less than this in the other age periods. In the periods 10-15 and 15-20 there is more approximation, while in the period 20 and over the comparative absence of secondary education in Merwara brings the figures again more apart.

Page 98, III.—2-19.

Education by age sex, and religion.

Subsidiary Table II, Education by age sex and religion, has been prepared for Hindus, Jains, Musalmans and Christians. The number of persons literate per 1,000 of both

sexes under each of these religions is Hindus 51·6, Jains 302·5, Musalmans 54·3, Christians 584·8. The Christians naturally have the highest proportion of literates. The Jain community, which comprises the trading classes, is small in numbers, being only 4·1 per cent. of the total population of the province, but is highly educated. The Musalmans are backward, although more than half of them were enumerated in urban areas. The Hindus which comprise the bulk of the rural population, the agriculturalist and labouring classes, have still lower figures.

Pages 90-97, II.—2. Chapter III., page 32.

As regards the literacy of the sexes among Hindus, 94·7 males and 4·5 females per 1,000 are literate. The Jain figures are 556·9 and 10·6 respectively, among Musalmans they are 96·3 and 4·5, and among Christians 644·4 and 505·9. Thus among Christians the proportion of literate males and females is higher than in the other religions. At a very great interval come the Jain literate females, and after them the Hindus and Mahomedans. Except in the case of Christians the proportion of female literates is nominal.

Pages 90-97, II.—3, 4.

Among Hindus the most instructed age period is 20 and over, the proportion per 1,000 being 65·9. Among the Jains, Musalmans and Christians the same age period shows the best results with proportions per 1,000 of 383·3, 73·3 and 656·2 respectively. Among Hindu females, literacy is a negligible quantity. Among the males 87·7 per 1,000 are literate in Hindi, 8·8 in Urdu, 4·1 in other languages and 12·4 in English. Literacy among Jain females is nominal, and as regards the males 525·7 per 1,000 are literate in Hindi, 32·6 per 1,000 in Urdu, 8·4 in other languages and 10·9 in English. Among Musalmans the corresponding figures are 30·9, 64·9, 7·5 and 17·7 respectively. Among literate Christians the highest proportion is naturally English (379·2 males and 397·6 females per 1,000). In Hindi the proportion is 228·8 males and 105·2 females, in Urdu 139 males and 64·5 females, in other languages 338·1 males and 345·6 females. The Musalmans follow the Christians a long way down in the proportion of English literates, then come the Hindus, and then the Jains, in connection with whose trading operations at present English is but little needed. Hindu and Jain literates in Hindi naturally predominate, as do Mahomedan literates in Urdu. It is interesting to note that the proportion of literates in Hindi among Mahomedans (30·9 per 1,000) considerably exceeds that of Hindus in Urdu (8·8 per 1,000). The Jains have a good figure in Urdu (32·6 per 1,000). The great mass of the agricultural population is, no doubt, a factor in the comparatively poor figures attained by Hindus.

Pages 90-95, II.—8, 10, 12, 15.

Page 96, II.—15, 16.

Page 96, II.—8-13.

Pages 90-95, II.—8, 10.

Education by selected castes.

In Imperial Table IX will be found the figures relating to education among selected castes. Of a total literate population of 32,088 persons, no less than 21,285 belong to these selected castes. The numbers are thus distributed—Europeans 924, Eurasians 306, Brahmans 5,809, Rajputs 1,389, Kayasthas 952, Traders of all classes 11,905. These last are sub-divided as follows :—Agarwals 1,269, Maheshwaris 1,163, Oswals 2,818, Others 6,655. The numbers of literates in 1,000 on the corresponding provincial total of literates taken in order of numerical superiority are (1) Other Traders 207·4, (2) Brahmans 181, (3) Oswals 87·8, (4) Rajputs 43·2, (5) Agarwals 39·5, (6) Maheshwaris 36·2, (7) Kayasthas 29·6, (8) Europeans 28·7, (9) Eurasians 9·5. The trading classes who form so large a portion of the selected literate population naturally occupy an exceedingly high place, while the Europeans and Eurasians, whose numbers are very small, occupy the lowest place in the table. If the percentage of its literate to its entire population be taken for each of the selected castes, the results in order of precedence are—(1) Europeans 91·5, (2) Eurasians 89·7, (3) Maheshwaris 39·6, (4)

Page 52 Vol. IIA.—VIII. Page 104 Vol. IIA.—IX.

Page 99, V.—2.

Kayasthas 36·3, (5) Agarwals 33·4, (6) Others 32, (7) Oswals 29·5, (8) Brahmans 22·4, (9) Rajputs 9. The total female literate population of the selected castes is 1,268 out of a provincial total of 1,922.

Progress of general education since 1881.

Subsidiary Table VI brings out the progress of education by districts since 1881. In the compilation of the Table all persons under 15 years of age have been excluded. In 1881 the total number of literates above 15 in Ajmer-Merwara was—males 24,486, females 963; total 25,449. In 1891 the figures were—males 31,239, females 1,450; total 32,689. The 1901 census shows—males 26,052, females 1,487; total 27,539. Thus in the period 1881-1901 there has not been any considerable advance in general education among persons over 15 years of age. The progress made between 1881 and 1891 in the number of educated persons was attributed to the increase within that period of the urban population, more particularly of that of Ajmer, where the development of the large railway works materially added to the number of persons returned as instructed. The school-going population of both districts had also increased in this decade, while the schools also expanded. Between 1891 and 1901 education has not only failed to advance, but has actually receded. The urban population has increased in this period by 6,683 persons, and it is not in these areas that education has fallen off. The census was taken on the night of March 1st, 1901. The years 1899 and 1900 in both districts and 1898 in Merwara also were years of distress deepening into the severe famine which has already been noticed. Between 1891 and 1901 the rural population of Ajmer and of Merwara decreased by 29·8 and 18 persons per square mile respectively. The population of the province in the age period 0-15 in 1891 and 1901 is noted in the margin. In the famine of 1899-1900 a large decrease was noted in all the rural schools, more particularly in those of Merwara, where probably all the rural population was at one time on relief works, and the schools were emptied. The recovery up to the date of the census had been very partial, partly in consequence of the dislocation of the management of the schools, and partly because of the great mortality caused by the famine in the population of the school-going periods. The recent famine then must be set down as the cause of the large falling off in the literate population of Ajmer-Merwara between 1891 and 1901.

Page 7, Chap. I.—6.
1891.....2,10,632.
1901.....1,47,295.

If the two districts be treated separately, and the number of literates per 1,000 be taken as the basis of comparison, it will be seen that in Ajmer in 1881 the number of literate males per 1,000 was 102·9. The 1891 and 1901 figures are 114·8 and 112·7 respectively. The corresponding figures for females are 1881, 4·9; 1891, 6·5; 1901, 7·3. In Merwara in 1881 the number of literate males per 1,000 was 82·9, the 1891 and 1901 figures being 85·7 and 73·7 respectively. The corresponding figures for females are 3, 2·7 and 3·9. Thus in Ajmer education among males made fair progress, 11·9 per thousand, between 1881 and 1891. In the last decade the progress has not been maintained, and there has been a falling off of 2·1 per 1,000. Female education made progress throughout the twenty years. In Merwara some progress was made in male education between 1881 and 1891, the figure of the latter year exceeding that of 1881 by 2·8 per thousand. In 1901 not only was this progress lost, but education fell by 9·2 per 1,000 below the point reached in 1881. The figures for females are insignificant.

Page 100, VI.—2, 3, 4.
112·7 respectively.
Page 100, VI.—2, 3, 4.
Page 100, VI.—5, 6, 7.
Page 100, VI.—10.
Page 100, VI.—8.
Page 100, VI.—10.
Page 100, VI.—12.

Progress of English education since 1881.

It is unfortunate that the Census Tables and Reports of 1881 and 1891 did not contain adequate statistics to enable Subsidiary Table VII to be prepared. It is known that in 1891 the total number of English literates in Ajmer-Merwara was 2,521 males and 321 females, of whom 2,058 males and 52 females belonged to non-English-

Ajmer-Merwara Census Report 1891. Page 23.

speaking races. These, arranged in the order of numerical superiority were (1) Mahajans, (2) Brahmans, (3) Mahomedans, (4) Native Christians, (5) Kayasthas, (6) Rajputs, (7) Parsis, (8) Sonars. In 1901 the total number of English literates was 4,798, of whom 4,152 were males and 646 females. Thus in the decade there has been a marked progress in English education, the numbers having very nearly doubled. The English and Eurasian population of the two periods are 1,009 and 341 against 838 and 636. These have varied but little, and the progress in English has been made entirely among the native population. Ajmer, with its larger urban area and number of English-teaching institutions, has a considerably larger number of English literates than Merwara. In the age period 15-20 the respective figure per 1,000 are—Ajmer 32·2, Merwara 6·6. In other age periods Ajmer maintains an almost equal superiority. In Merwara education in English among females is insignificant.

Page 98, IV.—6.

SUBSIDIARY TABLE I.

Education by age and sex (General Population.)

Education by age and

Ajmer

AGE PERIOD.	NUMBER IN 1,000.						NUMBER	
	LITERATE.			ILLITERATE.			HINDI.	
	Both sexes	Males.	Females.	Total.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—10	12·2	20·2	3·6	987·8	979·8	996·4	13·3	1·6
10—15	56·2	93·8	10·2	943·8	906·2	989·8	77·7	7·2
15—20	70·8	119·3	12·5	929·2	880·7	987·5	95·5	7·6
20 and over	86·1	157·4	8·8	913·9	842·6	991·2	131·0	4·4
Total ...	67·2	120·1	8·5	932·8	879·9	991·5	98·8	4·6

TABLE I.

sex (General Population.)

Mewara.

IN 1,000 LITERATE IN				NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.		
URDU.		OTHER LANGUAGES.							
Males.	Females.	Males.	Females.	Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
10	11	12	13	14	15	16	17	18	19
3·0	0·5	4·0	1·6	3·3	5·3	1·1	166·8	938·7	191·4
15·1	0·9	5·9	2·1	8·9	14·4	2·2	88·7	892·7	129·2
22·3	1·8	8·3	3·5	15·4	25·9	2·4	87·7	933·4	90·5
26·1	1·1	9·8	3·5	11·3	18·5	3·5	52·3	1,089·6	175·9
20·0	**1·0**	**8·1**	**3·0**	**10·0**	**16·5**	**2·8**	**63·7**	**1,014·0**	**155·5**

SUBSIDIARY

Education by age,

Ajmer-

AGE PERIOD.	NUMBER IN 1,000						NUMBER IN	
	LITERATE.			ILLITERATE.			HINDI.	
	Both sexes.	Males.	Females.	Total.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—10	7·7	13·4	1·5	992·3	986·6	998·5	11·2	1·2
10—15	42·8	71·9	6·2	957·2	928·1	993·8	66·2	6·0
15—20	56·1	97·2	8·1	943·9	902·3	991·9	89·0	7·1
20 and over	65·9	125·1	4·3	934·1	874·9	995·7	116·5	3·9
Total	**51·6**	**94·7**	**4·5**	**948·4**	**905·3**	**995·5**	**87·7**	**4·5**

TABLE II.

sex and religion. **[Religion—Hindu.**

Mewara.

1,000 LITERATE IN				NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.		
URDU.		OTHER LANGUAGES.							
Males.	Females.	Males.	Females.	Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
10	11	12	13	14	15	16	17	18	19
1·4	0·03	1·2	·3	0·3	1·5	...	107·3	916·6	...
6·7	0·04	2·1	·2	6·1	11·0	...	69·6	853·0	...
10·2	0·3	4·3	·9	11·7	21·7	0·1	71·6	945·5	3·9
11·4	0·1	5·4	·3	7·2	14·2	0·009	33·0	1,000·9	·6
8·8	0·1	4·1	·4	6·5	12·4	0·01	43·4	1,006·2	1·2

SUBSIDIARY

Education by age,

Ajmer-

AGE PERIOD.	NUMBER IN 1,000.						NUMBER	
	LITERATE.			ILLITERATE.			HINDI.	
	Both sexes	Males.	Females.	Total.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—10 ...	43·4	80·8	3·6	956·6	919·2	996·4	79·7	0·6
10—15 ...	260·1	509·8	9·8	739·9	490·2	990·2	502·4	9·8
15—20 ...	307·6	593·8	15·3	692·4	406·2	984·7	530·9	14·3
20 and over ...	383·3	685·5	12·1	616·7	314·5	987·9	646·7	11·9
Total ...	**302·5**	**556·9**	**10 6**	**697·5**	**443·1**	**989·4**	**525·7**	**9·9**

TABLE II.

sex and religion. **[Religion—Jain.**

Merwara.

IN 1,000 LITERATE IN				NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.		
URDU.		OTHER LANGUAGES.							
Males.	Females.	Males.	Females.	Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
10	11	12	13	14	15	16	17	18	19
1·1	3·0	...	...	0·2	0·5	...	42·2	1,019·8	—
4·9	...	2·4	...	2·0	4·1	...	19·2	2,015·0	...
65·8	1·0	24·0	...	16·1	30·9	1·0	25·2	2,373·4	32·2
40·5	0·6	9·3	...	6·6	12·0	...	14·4	2,557·7	...
32·6	**0·9**	**8·4**	...	**5·9**	**10·9**	**0·1**	**16·7**	**1,946·3**	**8·5**

SUBSIDIARY

Education by age,

Ajmer-

AGE PERIOD.	NUMBER IN 1,000						NUMBER IN	
	LITERATE.			ILLITERATE.			HINDI.	
	Both sexes.	Males.	Females.	Total.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—10	6·3	10·7	1·9	993·7	989·3	998·1	2·6	0·3
10—15	40·6	73·3	3·9	959·4	926·7	996·1	19·8	...
15—20	59·0	91·7	11·9	941·0	908·3	988·1	25·5	0·6
20 and over	73·3	129·6	4·2	926·7	870·4	995·8	43·5	0·6
Total ...	54·3	96·3	4·5	945·7	903·7	995·5	30·9	0·4

TABLE II.

sex and religion. **[Religion—Musalman.**

Merwara.

1,000 LITERATE IN				NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.		
URDU.		OTHER LANGUAGES.							
Males.	Females.	Males.	Females.	Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
10	11	12	13	14	15	16	17	18	19
7·5	1·2	0·8	0·4	2·8	5·5	...	181·8	1,018·3	...
53·7	3·1	6·5	0·8	7·2	13·4	0·2	47·0	957·1	16·1
65·0	7·0	5·8	4·3	14·3	24·3	...	89·7	754·0	...
85·5	3·2	10·1	0·5	11·5	20·9	0·05	26·3	930·6	2·1
64·9	**3·2**	**7·5**	**0·9**	**9·6**	**17·7**	**0·06**	**39·0**	**928·8**	**2·9**

SUBSIDIARY

Education by age,

Ajmer-

AGE PERIOD.	NUMBER IN 1,000.						NUMBER	
	LITERATE.			ILLITERATE.			HINDI.	
	Both sexes	Males.	Females.	Total.	Males.	Females	Males.	Females.
1	2	3	4	5	6	7	8	9
0—10	365·8	486·0	222·6	634·2	514·0	777·4	112·6	51·9
10—15	579·7	711·3	429·7	420·3	288·7	570·3	246·5	204·8
15—20	620·6	628·5	601·3	379·4	371·5	395·7	274·3	172·7
20 and over	656·2	685·8	617·5	343·8	314·2	382·5	252·6	86·3
Total ...	**584·8**	**644·4**	**505·9**	**415·2**	**355·6**	**494·1**	**228·8**	**105·2**

TABLE II.

sex and religion. **{Religion—Christian.**

Merwara.

1,000 LITERATE IN				NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.		
URDU.		OTHER LANGUAGES.							
Males.	Females.	Males.	Females.	Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
10	11	12	13	14	15	16	17	18	19
48·6	21·3	324·8	149·4	254·5	352·9	137·2	384·2	1,268·6	326·1
207·8	44·2	345·0	184·7	313·3	366·2	253·0	529·7	1,731·7	605·7
69·4	93·5	284·8	366·9	367·7	329·9	446·0	464·1	514·0	652·6
170·1	83·7	354·2	460·8	457·4	403·6	527·8	688·6	930·9	1,000·0
139·0	**64·5**	**338·1**	**345·6**	**387·1**	**379·2**	**397·6**	**592·8**	**1,049·1**	**791·7**

SUBSIDIARY TABLE III.

Education by age, sex and districts (General Population).

DISTRICTS.	LITERATE PER 1,000.							
	0—10.		10—15.		15—20.		20 AND OVER.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Ajmer	22·5	4·3	103·9	11·9	129·4	13·4	170·3	10·1
Merwara	11·8	1·1	65·2	5·3	88·4	9·8	112·8	4·8
Total ...	**20·2**	**3·6**	**93·8**	**10·2**	**119·3**	**12·5**	**157·4**	**8·8**

SUBSIDIARY TABLE IV.

English education by age, sex and districts.

DISTRICTS.	ENGLISH LITERATES PER 1,000.							
	0—10.		10—15.		15—20.		20 AND OVER.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Ajmer	5·7	1·3	18·4	3·0	32·2	3·4	23·1	4·3
Merwara	3·7	0·2	3·1	0·1	6·6	0·8	2·5	0·6
Total ...	**5·3**	**1·1**	**14·4**	**2·2**	**25·9**	**2·4**	**18·5**	**3·5**

SUBSIDIARY TABLE V.

Education by selected castes, tribes or races.

Caste, Tribe or Race.	Number of literates in 1,000 of corresponding provincial total of literates.			Number of illiterates per 1,000.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7
European	28·7	21·8	137·3	84·2	53·1	153·8
Eurasian	9·5	4·5	88·4	102·6	105·2	100·5
Brahman	181·0	182·3	159·7	775·6	622·2	972·9
Kayastha	29·6	26·7	75·4	636·6	349·7	894·8
Rajput	43·2	40·2	91·5	909·9	863·4	973·1
Traders :—						
(*a*) Agarwal	39·5	40·7	20·2	665·7	387·4	978·2
(*b*) Maheshwari	36·2	38·1	7·2	602·6	304·9	989·0
(*c*) Oswal	87·8	92·2	18·2	704·8	535·6	990·1
(*d*) Others	207·4	216·7	61·3	679·3	390·1	988·2
Total ...	**663·8**	**663·5**	**659·7**	**741·4**	**564·0**	**965·1**

SUBSIDIARY TABLE VI.

Progress of education since 1881 by districts.

DISTRICTS.	NUMBER OF LITERATES IN 1,000 MALES.			NUMBER OF LITERATES IN 1,000 FEMALES.			VARIATION (+) OR (−)					
							1891—1901.		1881—1891.		1881—1901.	
	1901.	1891.	1881.	1901.	1891.	1881.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Ajmer	112·7	114·8	102·9	7·3	6·5	4·9	−2·1	+·8	+11·9	+1·6	+9·8	+2·4
Merwara	73·7	85·7	82·9	3·9	2·7	3·0	−12·0	+1·2	+2·8	−·3	−9·2	+·9
Total ...	**103·7**	**108·3**	**98·3**	**6·5**	**5·7**	**4·5**	**−4·6**	**+·8**	**+10·0**	**+1·2**	**+5·4**	**+2·0**

CHAPTER VII.

LANGUAGES.

The record of languages shows that the people of Ajmer-Merwara use the Rajasthani language more than any of the other languages of the country. Under the Rajasthani language Doctor Grierson in his *Linguistic Survey of India* includes the following :—

Ajmer-Merwara Report 1881. Page 74, para. 272.

Ajmeri, Marwari, Mewari, Dhundari or Jaipuri, Merwari, Magra-ki-boli. In the 1881 Census Report on Ajmer-Merwara these dialects are included under the head "Hindi and its dialects."

Population by language. Page 103, I.—5.

Subsidiary Table I shows the number of persons speaking each language, and the proportion per 10,000 of the population speaking each. Ajmeri comes first with a proportion per 10,000 of 3,116·8, Marwari comes next with a proportion of 1,974·7, followed by Hindi with 1,886·2. Then comes Merwari with 1,729·5, after which comes, some way down, Hindostani with 908·4. Other languages, show a very small proportion. Under Hindostani have been included "Hindostani," Purbi, Mewati and Braj-bhasha. It may be mentioned that out of every 10,000 persons 9,007·3 speak Hindi or one of the dialects used in Ajmer-Merwara and the surrounding Native States.

Page 103, I.—5.

As compared with 1891 the principal variations in the figures are that Hindi, which was returned as the language of only 2,634 persons in 1891 is now returned by 89,951. Marwari, which was returned by 2,28,867 persons in 1891, is now returned by 94,178. The number speaking Mewari has decreased from 29,429 to 8,099. The figures for Merwari are 87,298 and 82,480 respectively. Haraoti under which 959 persons were shown in 1891 has, practically speaking, disappeared, as only 1 person is now shown as speaking the language. Dhundari also shows a marked decline from 27,309 in 1891 to 5,937 persons at the present census. The reasons for these variations are not far to seek. What were returned as Marwari, Mewari and Dhundari in 1891 have evidently been to a great extent included in Hindi at this census. Enumerators probably finding that people had no clear idea of the dialect they spoke entered "Hindi." In writing these various Rajasthani dialects, the Deva-Nagri character is used, and they are, it appears, looked upon as offshoots of Hindi. The number of persons returned as speaking Ajmeri has increased from 1,13,168 in 1891 to 1,48,644. The number in 1891 was very low, and the increase points to the more accurate enumeration of those who speak this dialect. The figures for Hindostani remain to all intents and purposes the same as in 1891, while variations in the figures of the two censuses as regards other languages are not such as to call for discussion.

Distribution of principal languages. Page 104, II.—2, 4, 6, 7.

In Subsidiary Table II will be found the distribution by language of 10,000 of the population. The Table has only been partially compiled, the population of the province not being large enough to work out the distribution by residence. As was to be expected in Ajmer, the larger number of persons have returned themselves as speaking Ajmeri, next comes Hindi. In Merwara, Merwari takes the first place, with a proportion of 7,404·1 per 10,000, then comes Marwari. To hear the various dialects of the Rajasthani language spoken creates an impression that there is not much difference between them, and it is possible that a number of people have no clear idea themselves of the dialect they speak, and had recorded in the

schedules Ajmeri, Marwari or any other dialect without much care or thought.

Comparison of Language with Birth-place.

In Subsidiary Table III will be found figures comparing the number of persons born in Ajmer-Merwara and the surrounding States of Marwar, Mewar and Jaipur, with the number who returned their language as Ajmeri, Merwari, Marwari, Mewari, and Dhundari. The number of persons born in Ajmer-Merwara is in considerable excess of those returned as speaking Ajmeri and Merwari. The number of persons born in Mewar and Jaipur who were censused in Ajmer-Merwara is in excess of those who returned their language as Mewari and Dhundari. As regards those born in Marwar and those who have had their language recorded as Marwari; the opposite is the case 24,550 persons are returned as born in Marwar and censused in this province, while the number of persons returned as speaking Marwari is 94,178. In 1891 also there was a large excess of persons speaking Marwari over those born in Marwar, and it is evident that Marwari is looked upon by the people every bit as much their ordinary dialect as Ajmeri and Merwari. In fact it is doubtful whether the ordinary inhabitants of the province can differentiate between Ajmeri, Merwari and Marwari.

Page 104, III.—4, 9.

Publishing of books.

Page 105, IV.—12.

Page 105, IV.—13.

In Subsidiary Table IV will be found the number of books published in the last ten years. The total number is only 214. There is no need for extensive publication in these districts. Ajmer, for instance, is not a seat of learning like Benares. The Hindi publications come to 50·5 per cent. of the whole; followed a considerable way down by Sanskrit with 17·8 per cent. then come English and Urdu with 13·6 per cent. each.

SUBSIDIARY TABLE I.

Showing population by language.

Language.	Persons.	Males.	Females.	Proportion per 10,000 of population.
1	2	3	4	5
Ajmeri	1,48,644	78,240	70,404	3,116·8
Dhundari	5,937	2,693	3,244	124·5
Hindi	89,951	47,847	42,104	1,886·2
Marwari	94,178	48,294	45,884	1,974·7
Mewari	8,099	3,975	4,124	169·8
Merwari	82,480	44,292	38,188	1,729·5
Rajasthani	278	162	116	5·8
Total ...	4,29,567	2,25,503	2,04,064	9,007·3
Hindostani	43,323	23,021	20,302	908·4
English	1,474	855	619	30·9
Others	2,548	1,647	901	53·4
Total ...	4,76,912	2,51,026	2,25,886	10,000

Column 1.—Hindostani includes Hindostani, Purbi, Mewati and Brajbhasha.

SUBSIDIARY TABLE II.

Distribution of principal languages.

District.	DISTRIBUTION BY LANGUAGE OF 10,000 OF POPULATION.							
	Ajmeri.	Dhundari.	Hindi.	Hindostani.	Marwari.	Merwari.	Mewari.	Others.
1	2	3	4	5	6	7	8	9
Ajmer	4,039·4	102·6	2,378·5	1,128·9	2,087·6	39·0	118·3	105·7
Merwara	19·4	197·9	233·1	168·0	1,596·9	7,404·1	342·9	37·7
Total ...	3,116·8	124·5	1,886·2	908·4	1,974·7	1,729·5	169·8	90·1

SUBSIDIARY TABLE III.

Comparison of language table with birth place table.

District.	NUMBER OF PERSONS BORN IN					NUMBER OF PERSONS SPEAKING				
	Ajmer.	Jaipur.	Marwar.	Merwara.	Mewar.	Ajmeri.	Dhundari.	Marwari.	Merwari.	Mewari.
1	2	3	4	5	6	7	8	9	10	11
Ajmer	2,87,190	17,172	16,045	2,398	7,562	1,48,431	3,771	76,699	1,435	4,347
Merwara ...	2,651	1,868	8,505	90,797	3,683	213	2,166	17,479	81,045	3,752
Total ...	2,89,841	19,040	24,550	93,195	11,245	1,48,644	5,937	94,178	82,480	8,099

SUBSIDIARY TABLE IV.

Number of books published in each language, 1891-1901.

Language	1891.	1892	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	Total.	Percentage.
1	2	3	4	5	6	7	8	9	10	11	12	13
Arabic	...	...	...	1	...	...	..	..	...	...	1	·4
English	1	2	...	...	4	3	5	6	7	1	29	13·6
Gujrati	...	1	...	...	...	..	...	...	...	...	1	·4
Hindi	...	7	16	14	16	16	12	12	10	5	108	50·5
Marathi	...	...	...	...	...	...	...	...	...	1	1	·4
Persian	...	...	...	3	...	...	1	2	...	1	7	3·3
Sanskrit	...	...	5	10	3	2	5	8	2	3	38	17·8
Urdu	2	1	1	7	7	4	1	5	1	...	29	13·6
Total ...	**3**	**11**	**22**	**35**	**30**	**25**	**24**	**33**	**20**	**11**	**214**	**100**

CHAPTER VIII.

INFIRMITIES.

The record.

The record of infirmities is the same as in 1881 and 1891. Figures relating to (*a*) insanity, (*b*) congenital deafness, (*c*) blindness and (*d*) corrosive leprosy, have been collated and will be found in Table XII of the Imperial series. Table XII-A has not been compiled, nor have figures showing Infirmities by Religions. The sum total of the afflicted is too small to sub-divide in this way.

The instructions.

The instructions to the enumerators as regards the filling in of the infirmities' column of the schedules were as follows:—

"If any person be blind of both eyes, or deaf and dumb from birth, or insane or suffering from corrosive leprosy enter the name of the infirmity. Do not enter those blind of one eye only, or who have become deaf and dumb after birth, or who are suffering from white leprosy only."

The extent to which these instructions were followed will be indicated when dealing with the figures, relating to each infirmity.

Figures since 1881 compared.

In 1881, the total number of infirmities recorded, was 2,748. In 1891 the figures went down with a rush to 1,342. There has been a further decrease during the last decade and 790 persons were returned as afflicted at this census. Along with a reduction in the population of the province, a reduction in the numbers of infirms was to be expected. In 1881 the figures were clearly due to over-enumeration, in 1891 the accuracy of the return was also open to doubt and in 1901 although a tendency to conceal insanity and congenital deafness up to a certain age, especially among females, is apparent and people who have become deaf in after-life and blind from old age have obviously been included, the return, taken as a whole, is probably the most accurate of the three.

Distribution of infirmities in 1901.

Vol. IIA. XII.

Page 114.

Page 112, VII.—2.

Of the 790 persons returned 70 were insane, 110 were deaf mutes, 585 blind and 25 lepers. Of the total 454 were males and 336 females. Three hundred and twenty-five of the former and 268 of the latter were enumerated in Ajmer, the corresponding figures for Merwara being 129 and 68 respectively. The proportion of females afflicted per 1,000 males stands at 740 for the province.

Probable causes and distribution of insanity.

It is probable that insanity in Ajmer-Merwara is due to (*a*) heredity, (*b*) over self-indulgence, especially in the period of early adolescence, (*c*) *chandu* smoking and such pernicious practices, which prevail in towns. It cannot be said that insanity prevails to any extent in these districts. Cretinism does not exist.

In 1891 the number of insanes returned was 87 and now the number is 70. The decrease has not been so marked as was to be expected considering the large mortality during the last famine. This may possibly be due to the fact, that an insane is looked upon as an object of pity by the people at large and is the recipient of a liberal charity. Of the 70 persons shown as insane 60 were males and 10 females. Ajmer claims 43 of the former and 8 of the latter, the corresponding figures for Merwara being 17 and 2 respectively. It is a noteworthy fact that the number of male insanes returned is six times that of female insanes. The Civil Surgeon of Ajmer notes that males are much more exposed to those influences which cause insanity than females, but even allowing for this, a tendency to concealment, which will be dwelt on later, is apparent among females. The proportion of females afflicted per 1,000 males stands at the abnormally low figure of 166, a considerable way below the proportion in any of the other

Page 112, VII.—3.

infirmities. As compared with 1891, the average number of persons afflicted with insanity per 10,000 of each sex has fallen from 2·50 to 2·22 in Ajmer, as regards males and from 1 to ·45 as regards females. In Merwara the proportion among males has risen from 2·80 to 2·94 and among females from ·30 to ·38. The variations are very small and indicate that insanity has apparently remained stationary during the decade.

Page 110, I.—2,3,5,6.

If the figures for insanity be examined by age-periods in groups covering :—

Figures relating to insanity examined by age periods.

Group I.—Infancy and childhood	... ...	0—10
Group II.—Early adolescence ...	... ...	10—20
Group III.—Early manhood and prime-of-life	...	20—45
Group IV.—Old age ...	... ...	45 onwards

cause and effect are apparently brought out, and a tendency to concealment among females, up to a marriageable period, is also indicated.

Group I.—Age-period 0—10.—Five insanes returned, all males. Forty per cent. were enumerated in towns where predisposing causes exist to a larger extent than in rural areas. The absence of females in this group may be noted.

Group II.—Age-period 10—20.—Twenty persons are returned. Eighteen males and two females. The Civil Surgeon of Ajmer notes that insanity in females is largely the result of uterine derangement, if not specific disease, but the disproportion in the figures for the two sexes, following the absence of females in Group I, indicates concealment up to a marriageable age. The figures in this group exceed those for any other two age-periods combined, and if the age-period 40—45 be excluded of any three age-periods combined. This rise in the number of insanes, coming as it does at the age of early adolescence combined with the fact that 16 out of the 20 persons were enumerated in rural areas where early marriages prevail indicates that insanity in these cases is in all probability due principally to over self-indulgence.

Group III.—Age-period 20—45. The period of early manhood and prime-of-life when pernicious practices, like "*chandu*" smoking are contracted and become habitual finally resulting in a derangement of the mind. Thirty-two persons are shown, 28 males and 4 females. Fifty-three per cent. were enumerated in towns where "*chandu*" smoking and kindred vices prevail. The proportion of insanes found at this time of life in towns tends to confirm the suspicion that "*chandu*" smoking and such vices are the cause. The proportion of females afflicted to males shows an increase. As age advances the reasons for concealing the infirmity among females disappear.

Group IV.—Age-period 45 to end of life.—Thirteen persons are shown, 9 males and 4 females. The remarkable rise in the proportion of females is a noteworthy feature. There is no object in concealment now. The numbers show a falling off which is natural. Insanity may here be the legacy of continued vicious living, or some severe illness, but no particular cause can be assigned.

One hundred and ten deaf mutes have been returned against 175 in 1891. As in other infirmities a decrease was to be expected. Of the total number returned at this census 73 were males and 37 females. Ajmer claims 57 of the former and 28 of the latter, the corresponding figures for Merwara being 16 and 9. The

Causes and distribution of deaf mutism.

average number of deaf mutes per 10,000 of each sex has, as regards males gone down from 3·40 in 1891 to 2·94 in 1901 in Ajmer and from 5·40 to 2·77 in Merwara. As regards females the proportion afflicted has declined from 2·40 to 1·60 in Ajmer and 3·70 to 1·73 in Merwara. The divergence in the figures for Merwara is very much more marked than in those for Ajmer. In the India Census Report 1891 reference is made to the inaccuracy of the returns from this province. It may be that the 1891 return was more inaccurate in Merwara than in Ajmer, and this would, in a measure, account for the divergence in the district figures in that year. There is no reason why deaf mutism should be more prevalent in one district than in the other. The proportion in each district at the present census is very much more uniform than in 1891 and indicates a much more reliable return. In 1891 deaf mutes appear to have been over-enumerated in Merwara. The proportion of females afflicted per 1,000 males is 506 for the province.

Page 110, I.—8,9,11,12.

Page 237.

Page 112, VII—4.

The Civil Surgeon notes that the causes of deaf mutism are chiefly hereditary specific disease, premature birth, ural formations and neglect or accident at birth.

Of the total number of deaf mutes, 63 were enumerated in villages and 47 in towns. This gives 57·3 per cent. for the rural areas, and 42·7 for the urban areas. As regards the urban areas, it is to be noted that Ajmer city returned 32 deaf mutes, more than double the number enumerated in the other towns and close on one-third of the total number returned. One cause of this is probably the tendency for such persons to collect in large towns for purposes of begging.

If the figures relating to deaf mutism be examined by age-periods, the first thing which will be noticed is the lowness of the numbers returned up to 10 years of age. Only 12 persons are shown, 9 males and 3 females. Had only those congenitally afflicted been enumerated, this period would have contained the larger number. The Civil Surgeon states that many cases are not reported in the hope of recovery under treatment. Some remarks in the India Census Report 1891, may also be quoted as being applicable—

Figures relating to deaf mutism examined by age periods.

Page 231.

"There are obvious objections on the part of parents to admitting that a young child is deprived of both hearing and speech, especially before completion of the age within which betrothal is possible."

Between the ages of 10 and 45 no less than 78 deaf mutes have been returned, considerably over half the total record.

From 45 years of age onwards, 20 persons have been returned. The numbers in each age-period, after 10 years, oscillate in a peculiar way. People who have become afflicted after birth have obviously been entered, and no clear idea can be formed as to the extent to which congenital deafness prevails in these parts.

In 1881, 2,129 persons were returned as blind, this number fell to 1,053 in 1891 and now stands at 585. At each census this infirmity has claimed more victims than all the other infirmities put together. This is not surprising. The fertile causes of blindness in this country, heat, dust and glare, smallpox and the habit among the people of cooking their food in ill-ventilated huts and the consequent irritation to the eyes from the smoke, all exist. Then again there is no tendency to conceal blindness in either sex. In Ajmer as regards males the proportion per 10,000 afflicted has gone down from 17·60 in 1891 to 11·16 in 1901. In Merwara the proportion has declined from 19·70 to 14·91. As regards females the decline is more marked than in the case of males. In Ajmer the figures have gone down from 20·50 in 1891 to 13·04 in 1901 and from 21·90 to 10·80 in Merwara. The proportion of females afflicted per 1,000 males

Causes and distribution of blindness.

Page 110, I.—14, 15.

Page 110, I.—17, 18.

stands at 937, a remarkable contrast to the proportion in other infirmities notably insanity. As to the reasons for the decrease in the number of the blind in the last decade. Mortality during the famine of 1899-1900 is, no doubt one reason, and some remarks in the India Census Report 1891 may also be quoted as indicating a collateral reason.

Page 112, VII.—5.

"Whether the infirmity be due to congenital or infantile ophthalmia or to small-pox, it is everywhere on the decrease owing to greater facilities for obtaining timely surgical assistance, and to the diminution of smallpox due to the extension of vaccination."

Page 239.

It is a noteworthy fact that in urban areas, where surgical aid is at hand, the proportion of blind is only 30·4 per cent. of the total record.

Figures relating to blindness examined by age-periods.

If the figures by age periods be examined, the chief points to be noted are:—

(*a*) A marked decline in the number returned up to 10 years of age as compared with 1891, the figures being 46 and 79 respectively. Due possibly, in the main, to the causes indicated in the preceding paragraph.

(*b*) The figures oscillate in a marked manner in the various age-periods between 10 and 60 for no apparent reason.

(*c*) The age-period 60 and over shows the largest number of blind of any one age-period, as was the case in 1891.

It is evident that blindness due to advancing age has been included.

Leprosy.

Twenty-five lepers have been returned, 19 males and 6 females. In 1881 the figures were 29, and in 1891, 27. There has been, curiously enough, a decline of 2 between each census. Of the 25 persons returned, 14 were enumerated in Ajmer and 11 in Merwara. The figures are too small to discuss.

SUBSIDIARY

Average number of afflicted per 10,000 of

District.	INSANE.						DEAF MUTES.				
	MALES.			FEMALES.			MALES.			FEMALES.	
	1901.	1891.	1881.	1901.	1881.	1881.	1901.	1891.	1881.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12
Ajmer	2·22	2·50	6·73	·45	1·00	4·14	2·94	3·40	8·09	1·60	2·40
Merwara ...	2·94	2·80	7·29	·38	·30	4·64	2·77	5·40	7·83	1·73	3·70
Total ...	**2·39**	**2·21**	**6·87**	**·44**	**·90**	**4·25**	**2·90**	**3·91**	**8·03**	**1·63**	**2·44**

TABLE I.

each sex by districts in 1881, 1891 and 1901.

	BLIND.						LEPERS.					
	MALES.			FEMALES.			MALES.			FEMALES.		
1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
13	14	15	16	17	18	19	20	21	22	23	24	25
6·72	11·16	17·60	37·62	13·04	20·50	63·61	·46	·40	·72	·28	·30	·30
3·75	14·91	19·70	28·12	10·80	21·90	41·09	1·73	1·50	1·61	·19	·20	·22
6·08	**12·03**	**18·06**	**35·48**	**12·52**	**20·86**	**58·81**	**·75**	**·69**	**0·92**	**·26**	**·27**	**·28**

SUBSIDIARY TABLE VII.

Proportion of females afflicted to 1,000 males at each age.

Age-period.	Total afflicted.	Insane.	Deaf mutes.	Blind.	Lepers.
1	2	3	4	5	6
0— 5	437	...	250	500	...
5—10	353	...	400	416	...
10—15	409	142	1,000	322	2,000
15—20	656	91	333	1,416	...
20—25	968	1,000	857	954	..
25—30	447	...	807	684	...
30—35	944	250	250	1,347	...
35—45	871	...	..	1,421	...
40—45	595	..	833	785	250
45—50	1,117	2,000	3,000	933	...
50—55	902	500	600	1,031	...
55—60	750	..	...	875	...
60 and over	1,060	333	400	1,264	...
All ages	**740**	**166**	**506**	**937**	**315**

CHAPTER IX.

CASTE, TRIBE AND RACE.

General observations.

Of the Imperial Tables bearing on Caste, Tribe and Race only IX, XIII and XIV have been compiled for Ajmer-Merwara. Of these Table IX has been dealt with in ChapterVI. Table XIV has been dealt with as far as the age period 0-5 is concerned in Chapter V, Part—I Sex. Table XIII is the only Imperial Table which remains to be dealt with. It may be mentioned that a great deal of difficulty was experienced in the Abstraction Office in the compilation of Table XIII owing to the entries in schedules being extremely badly written. The Table had to be sent back to the Abstraction Office for revision twice.

At this census an attempt has been made to classify by social precedence the Hindu castes and the Mahomedan tribes to be found in these parts. The compilation of the former was a work of much time and trouble and the credit for the compilation is to be given principally to Rao Bahadur Govind Ramchandra Khandekar, the Judicial Assistant Commissioner of Ajmer, who in the original drawing up of the list was assisted by a Committee of Native gentlemen, to all of whom my acknowledgments are due. In the preparation of the list of Mahomedans Munshi Imam-ud-din, Revenue Extra Assistant Commissioner, Ajmer-Merwara, rendered valuable aid. No memorials were received nor were there any instances of disputed precedence.

Caste, Tribe and Race, probably the same now as when Colonel Tod wrote.

I desire to record my acknowledgments to Rao Bahadur Govind Ramchandra Khandekar for an interesting note which sets forth the probable origin of caste, the principles regulating the various groups, the rules of endogamy, exogamy and hypergamy in force in these districts, the prevalence of infant marriage and the prohibition of widow re-marriage. The Aryan race comprised four main divisions:—

(*a*) Brahmans. (*b*) Kshatriyas. (*c*) Vaishyas. (*d*) Shudras.

Each of these main divisions now has several sub-divisions and these sub-divisions are again sub-divided into sub-castes, each of which is treated at the present day a distinct unit. Each sub-caste consists of a number of *gots* or families. How did those numerous sub-divisions originate?

I.—In former days a Brahman could have four wives, one from each of the main divisions of the Aryan race. The sons by the Brahmani were called *aurus*, and inherited $\frac{4}{10}$ of their father's property; the sons by the other wives were called *anulomajas*, that is, "born in the order of the growth of the hair on the human body," in other words in a descending order of precedence, and inherited respectively $\frac{3}{10}$, $\frac{2}{10}$ and $\frac{1}{10}$ of the patrimony.

There were other causes also which led to the formation of castes and sub-castes. If a woman married a man of a lower caste than her own the children were called *pratilomajas*, that is, those born in the reverse order of the growth of the hair on the human body. They were and are still considered to be inferior in the social scale to the *anulomajas*. There was an admixture of *anulomajas* and *pratilomajas*. These three kinds of mixed marriages are now obsolete and are not sanctioned by Hindu Law as it now stands. The origin of many of the low castes is traced to such mixed marriages. Even now people are found who cannot claim a legitimate and lawful descent, and they are forming themselves into new castes.

II.—In early times the Aryan race lived in the same locality. In due course "a movement of population" was set up by various causes, and the Aryans moved over the continent and settled in localities which

suited them best. Thus the Brahmans, who settled to the south of the Narbada called themselves Dravids, from the country they had settled in, those who settled in Northern India called themselves Gaudas. Each sub-division of the main division sub-divided with reference to locality or some other cause. Owing to distance and want of communications each of these minor sub-divisions became a caste in themselves and adopted the manners, customs and languages of the country in which they had settled. In this process of disintegration is to be found the probable origin of caste. The main divisions of the Aryan race having split up into numerous groups, each of these groups was regulated on the principle that it was a caste in itself. Pride of blood and want of full knowledge as to the social status of any minor groups also played a part in keeping each group as a unit by itself and on these principles these groups continue to be regulated. A good deal has been from time to time written on the castes, tribes and races of Rajputana, but probably the book most looked upon as a standard work on the subject is Tod's "Rajasthan." It is possible that since Colonel Tod wrote, the Mhers and Rawats have progressed towards being Hinduized. There may also possibly have been a tendency on the part of certain of the Merwara clans to embrace Islamism. Some such process of evolution would naturally follow in the course of time, but taken all round, caste, tribe and race as it exists to day appears to be very much the same as what Colonel Tod found it.

Endogamy.

An endogamous group is one from outside which its male members can not take their wives. The process of disintegration which resulted in the probable establishment of caste also appears to have played its part in the establishment of endogamy. Each sub-division of the main division as it settled down in a locality confined itself within its own local limits and this was another cause of endogamy.

According to the Hindu Law no man may marry a wife who is:—

(*a*) Not of his own caste. (*b*) Who is his *sapinda*. (*c*) Who is of his *gotra* or family. (*d*) Who is one of his own *pravaras*.

A *sapinda* is he or she who is related within seven degrees on the father's or five degrees on the mother's side. The eight Rishis from whom the Brahmanic families who keep the sacred fires are descended are sub-divided into 49 *gotras* and these *gotras* are again sub-divided into various other *gotras* or families. A Brahman who keeps the sacred fire is required by the ceremonial law to know to which of the *gotras* he belongs and in consecrating his own fire he must invoke the ancestors, who founded his *gotra*. Each of the *gotras* and their sub-divisions claim two, three or five ancestors which have to be invoked at the time the sacred fire is consecrated. This invocation is called *pravara*. Among the Brahmans of these parts these laws are not strictly observed, as most of them know nothing about their families *gotras* or ancestors *pravaras*. Among these, therefore, and among Kshatriyas, Vaishyas and Shudras the general rule observed is that a man can not take a wife from:—

(*a*) His own *got* or family. (*b*) The *got* of his maternal grandfather. (*c*) The *got* of his mother's maternal grandfather. (*d*) The *got* of his father's maternal grandfather.

These rules are in many respects similar to those enjoined in books. In Ajmer-Merwara families having the same family name are considered to be of the same *got* and the word *zat* is popularly used to denote *got* though properly it means caste or clan. To sum up:—

I—Each of the main divisions of the Hindus, Brahmans, Kshatriyas, Vaishyas and Shudras are endogamous. As the law now stands, a man of any one of these classes can not lawfully take a wife who belongs to a class other than that which he belongs to; if he does he would be an out-caste and the children of such marriage would not succeed to the father's property except in the case of Shudras among whom illegitimate

sons begotten of concubines do inherit a portion of the patrimony provided that the connection with her of the father was not incestuous, adulterous, or otherwise illegal.

II.—Each sub-caste, except among Rajputs, is endogamous.

Exogamy.

An exogamous group is one from within which its male members may not take their wives. Exogamy appears to have originated in the idea of consanguinity and kinship which was in existence at the time the Vedas were composed. It is also probable that marriages into the same *gotras* were prohibited on medical grounds. Speaking generally, it may be taken that the sub-divisions of each main division are exogamous. To take an instance by way of illustration. A Rahtor Rajput may not marry a Rahtor girl. This sub-division of the Rajputs is, therefore, exogamous. The Jats, Gujars and Malis, who are classed as Shudras have each several sub-division castes, each of which is formed of a number of families or *gots*. Each *got* is exogamous.

Hypergamy.

A hypergamous group is one which will not give its daughters in marriage to a group socially or racially its inferior although it may take the daughters of that group in marriage. Hypergamy is confined to certain Mher clans. Thus for instance the Mherat Kathats will not give their daughters in marriage to the Panwar clan but will take daughters from that clan. The Chitas, of whom the Kathat and Gorat Mherats are a sub-division, and the Barars claim their descent from Prithvi Raj Chohan, and therefore, consider themselves to be of a higher status than the Panwars, Motis and other clans of Mhers. Chitas and Barars were more numerous and powerful in old times and exacted certain fees and privileges from the Mher clans. The Mherats are also said to have received honors and privileges from the Moghal Emperors. The hypergamous custom obtaining among the Mherats and Barars is probably due to this reason.

Among other castes no tendency in the direction of hypergamy is to be found for in social matters the members of a caste stand to one another on an equal footing though there can be no doubt that social position is always a matter of first consideration in arranging for matches. Among Mahomedans the Sayads are a hypergamous group. They often draw their wives from the Chitas, the Chitas from the Mherats and these from Rawats and Mhers.

The custom does not appear in any way to have affected the social position of the castes considered as inferior.

Infant marriage.

The marriageable age of a bride according to the Hindu Law is 8 to 10 and of the bridegroom, especially among the twice born, 20 and upwards. This rule is not, however, strictly adhered to. The age of a bride varies from 3 to 20 years. Among Jats, Gujars, and some of the lowest classes, Balais and Chamars, infant marriages especially of their daughters prevail, and among Malis and Kurmis betrothals take place sometimes before birth, on condition that the mothers give birth to children of the opposite sex. The ages at which girls are generally married in these parts are between 10 and 20. According to the Hindu Shastras it is a sin to keep a girl unmarried after the tenth year of age. This rule is based apparently on moral grounds. Parents consider it a duty to dispose of their girls in marriage before they attain puberty so as to avoid any possibility of a scandal. There has been no change since 1881 in the social rules of the different castes as regards the ages of betrothal and marriage.

In Subsidiary Table III are to be found figures, illustrating infant marriages among certain castes. The castes, numbering 10,000 or over have been entered in the Table. The Table shows that up to 12 years of age the proportion of married boys and girls among those castes is small and that the tendency is to marry the girls before the boys. In the age period 0-5 the number of married boys and girls is a negligible quantity,

between 5 and 12, Gujars, Kumhars, Jats, Balais and Malis have 1·56, 1·34, 1·25, 1·13 and 1 per cent. of their boys married. As regards girls Kumhars, Jats, Gujars, Malis, Rajputs, Balais, Chamars, Brahmans and Regars have 4·42, 3·81 3·58, 2·93, 2·91, 2·21, 2·11, 1·61 and 1·34 per cent. married. Infant marriage is confined principally to the lower classes. The Brahman and Rajput children, returned as married probably belong to the lower orders of those castes and it is possible that in the case of Rajputs disregard of the Rules of the Walterkrit Sabha has taken place in some instances. Some returned as married may possibly have come from parts, where the Sabha is not in force. Infant marriages date from very old times. Its tendency does not certainly appear to be to increase. In support of this contention may be mentioned the Walterkrit and other Sabhas in various parts of the country the chief object of which is to prevent infant marriages. Its effects are not easy to trace either. The parties can not enter into married life until the period, prescribed by nature for doing so is reached. Their children need not necessarily be weaker than those who marry as soon as the age of puberty is reached. The custom apparently has not the support of the better classes of natives.

Page 134, III.—20.

Page 134, III.—21.

Widow re-marriage.

Widow re-marriage is prohibited among Brahmans, Kshatriyas and Vaishyas. It prevails among Dakots and Garudias (Nos. 11 and 13 on the List of Social Precedence). Among Mhers, Rawats, Jats, Gujars, Malis and a few other castes, the widow of an elder brother is generally taken by the younger brother as his *nata* wife. This is not always done. If the widow has male issue she very often does not re-marry. She is also at liberty to marry some one else should she not like the younger brother of her deceased husband. In such cases the man whom the widow favours with her hand has to pay a certain sum to the heirs of the deceased husband. This contribution is called *jhagda*. A widow can only contract a valid *nata* marriage with a man of her own caste. *Nata* marriage with a husband's younger brother is probably a relic of the now obsolete custom of *niyoga* which obtained in Vedic times.

The Mahomedan law permits widow re-marriage, but curiously enough the Khadims of the Dargah until very recently followed the custom of the superior Hindu classes. Even now widow re-marriage is not extensively practised among this section of the Mahomedan community, and this is clear from the fact that there have been till now only three widow re-marriages. The Dargah Khadims are as a matter of fact treated as priests by the votaries and as a large number of these are Hindus, it is probable that the Khadims who move about in Rajputana followed the customary law of the higher classes of Hindus in order to inspire confidence and attract Hindu clients.

In Subsidiary Table III are to be found figures bearing on widow re-marriage among those castes for which Imperial Table XIV has been compiled. The very low proportion of widows among Mhers in the age period 20—40 and 40 and over may be noted. It is 16·73 per cent. in the former and 20·65 per cent. in the latter age period. Gujars and Jats among whom *nata* marriages prevail show 13·67 and 17·29 per cent. widowed in the age period 20—40. The proportion, however, rises considerably in these castes in the age period 40 and over and exceedsthe proportion of widows among Rajputs in the same age period. Except in the case of Mhers the figures do not indicate that widow re-marriage is prevalent. The tendency is for such marriages to be restricted it seems.

Page 134, III—41,43.

Page 134, III—41,43.

The scheme of social precedence, in accordance with which Subsidiary Table I has been compiled was drawn up originally by Rao Bahadur Govind Ramchandra Khandekar and his Committee before Imperial Table XIII had been compiled. The scheme embodies those castes, which are permanent

The scheme of social precedence. I. Hindus.

residents of or are well-known in these parts. When Table XIII was received from the Abstraction Office finally corrected and was compared with the list it was found that a number of persons had returned as their castes what in reality were their occupational titles, such for instance as Sadhu Shami and Halwai. Other castes appeared in Table XIII which are not generally known here, as for instance Kachis, a well-known caste in the United Provinces of Agra and Oudh. It is possible that the abstractors not being able to read the entries in the schedules recorded what they thought was the caste. The persons who returned their occupational titles or who belong to castes which it was not found possible to enter in the list of social precedence number 16,367 and have been shown separately, after the figures of the groups entered in the list. Had the abstraction been done locally it is probable that the divergence would not have been so marked as it is.

Page 127, I—2.

Brahmans naturally come first on the list of social precedence. They number 25,045 against 26,621 in 1891. The percentage of Brahmans to the Hindu population of the province is 6·5, to the Musalman population 34·7 and 5·22 to all religions. The Panch Dravid Brahmans come first as regards social precedence, their numbers are very small, being Bhargavas 598, 204 unspecified and 32 Mahrashtras. Panch Gaudas come next. They number 11,583, persons made up of the following sub-divisions: Gaudas, 6,508, Kanaujia, 2,842, unspecified 1,819, Saraswat 414. The Gaudas include the locally known Chhanyatis or six castes, (1) Gaudas, (2) Daymas, (3) Gujar Gaudas, (4) Parikhs, (5) Sikhwals, (6) Khandelwals. The Gaudas derive their name from the province and now ruined city of Gaud, long the capital of Bengal and Bihar. They are the only Brahmans *kachchi* food prepared by whom is taken by the Dhusar Bhargavas. Some of the Gaudas are said to intermarry with the Sanadhyas or Sanavad Brahmans. The other Gaudas do not hold social intercourse with them. Daymas, Gujar Gauds, Parikh, Sikhwals do not appear in Table XIII and have apparently been included under unspecified. The Daymas are on the whole ignorant of their ancestors, and consequently do not follow the marriage rules enjoined by the Shastras. They follow the rules which are followed by the Mahajan and other castes. Some of the Daymas are Pandits and Vaidyas, but the majority are mendicants or cultivators, and know nothing about Brahmanical rites. The Daymas were returned at 4,132 in Ajmer and 161 in Merwara in 1891. Gujar Gaudas, Parikhs, Sikhwals and Khandelwals are also to be found here. In 1891 they numbered 4,548, 2,553, 1,577 and 934 in Ajmer and 146, 50, 229 and 44 in Merwara. The Gujar Gaudas are priests of the Gujar tribe, Parikhs are said to be the family priests of the Jaipur or Dhundar Kings and occupy substantially the same position as the Daymas. The Sikhwals are probably Shukalvals from Jaipur. The Khandelwals are so called from their once having been residents of the town Khandela in Jaipur. They must not be confused with Khandelwal Mahajans.

Page 124, I—5, 6, 8.

Page 29, Ajmer-Merwara Census Report 1891.

The Kanaujias are returned at 2,842. In 1891 they were returned at 442 in Ajmer and 46 in Merwara. It is possible that owing to difficulties in deciphering the schedules, some errors have crept in in compilation. They are not permanent residents of these parts, and as a rule go in for military service.

Page 29, Ajmer-Merwara Census Report 1891.

Saraswat Brahmans have been returned at 414 against 962 in 1891. They derive their name from the sacred river Sarasvati. They are not very rigid in their observance of caste rules and live on cultivation and charity.

Parashars No. 7 on the list of social precedence have been returned as 161 persons against 1,014 in 1891. They are generally found in Pushkar, of which they are Pandas or priests. Some of them are employed by Jains, who call them Sewaks.

The larger number of Brahmans returned as unspecified (12,856) precludes any useful comparison with the figures of the various sub-divisions, given in the Ajmer-Merwara Census Report 1891.

Page 29.

In Group II. (*a*). Castes, who claim to be Brahmans and who are considered to be of high social standing though their claims are not universally admitted. (*b*) Castes allied to Brahmans, but who are considered to be impure, have been returned in small numbers, 605 persons under (*a*) and 253 under (*b*).

Page 124, I.—2.

Dakots who were returned at 623 in 1891 and Charan at 499 are now shown as 42 and 7 respectively. Here again there has possibly been difficulty in reading entries in the schedules.

Group III. Kshatriyas, comprising the Rajputs and the Khattris. The latter were included in this group in accordance with instructions received from the Census Commissioner for India. The Rajputs number 15,430 against 16,388 in 1891, the Khattris 741 against 1,328. Those comprising this group are 3·3 per cent. of the population taken for all religions. The sub-division of the Rajputs have been abstracted, and will be found in Table XIII. The return shows a large number under Others 5,306, then come the Rahtors with 4,609, then the Chohans with 1,651, then Kachwaha 666, Gaur 658. Other sub-divisions number less than 500 each. The Walterkrit Sabha continues in force. By the rules drawn up in 1888, the marriage of Rajput boys was prohibited before 18 years of age and of girls before 14 years of age. Nor is a second marriage allowed by the rules during the life-time of the first wife unless she is afflicted with an incurable disease or has no offspring. The Rajputs are an important part of the community. The Istimrardars are all Rajputs and constitute the native aristocracy of the district.

Pages 130, 131, II—2, 3. Page 124, I—8. Page 125, Vol II A.—XIII.

The Khattris number 741. There are two descriptions of Khattris to be found in the province, the Rajputana and the Punjab Khattris. A very few of the latter are found in Rajputana. They take animal food, while the Rajputana Khattris do not. Munshi Bishambar Nath, a member of the Local Bar, and a Khattri gentleman has kindly sent me a note setting forth the traditional origin of the caste in which he writes:—

"The Khattris are the lineal descendents of the Vedic Kshatriyas. Their tribal tradition runs that Paras Ram, the sixth incarnation of Vishnu wanted to extirpate the Kshatriya caste in consequence of a vow taken by him on the sage Jamadagani being slain in his absence by the sons of Arjuna. He made 22 attempts to destroy the Kshatriyas, but every time a few members of the race escaped his vengeance. He went to the extent of causing the miscarriage of every pregnant Kshatriya woman, but during his last act of extirpation a few pregnant Kshatriya's women took refuge with some Saraswat Brahmans. The prosecutor followed them there also, but the Brahmans saved their lives by declaring that they were their own daughters. Paras Ram did not of course believe their bare statement, the truth of which they verified by taking food cooked by these women. The offspring of these women were the real progenitors of the Khattri race. This accounts for the smallness of number of this old race. Up to the time of Aurangzeb the Khattris adhered to their ancestral military profession. During his time many Khattris being killed in the Deccan wars, the Emperor took pity on their widows and summoned a council of the caste with a view to induce them to adopt widow re-marriage Most of the Khattris refused to obey the Imperial mandate and the result was that they were not allowed to enter the army. Thus they betook themselves to other professions. The origin of Baraghar, Charghar and Adhaighar is also traced to this occasion. Baraghar being those who accepted the Emperor's proposals, Charghar those, who dissented from it and Adhaighar, those who induced the abandonment of the scheme."

A portion of the Khattris worship Vishnu, others worship Durgah and Shiva, others, follow the teachings of Guru Nanak. Their social customs are similar to those of other castes of good social position. Polygamy is not prohibited, but is looked on with disfavour. The members of this caste are as a rule merchants and traders. Some are Government servants, others are zamindars. They do not cultivate the land themselves.

Group IV is composed of the Kayasthas, of whom 2,620 have been returned against 2,168 in 1891. Sub-divisions have been abstracted and the 2,620 Kayasthas are made up of Mathur 927, Bhatnagar 506, Shrivastava 349, Saksena 206, Others 632. The members of this caste are employed principally in offices and educational establishments, their literary tastes suiting them for such posts.

Page 130, II.—2, 3.

Group V. Vaishyas. The Mahajans numbering 37,027 against 46,117 in 1891. They now comprise 7·8 per cent. of the total population of all religions. The Oswals are returned at 9,547, Agarwalas at 3,797 Maheshwaris at 2,927, Others at 20,186. These are the principal figures of the sub-divisions. In 1891 Khattris were included among Mahajans and this is an instance of altered compilation. If we subtract the figures of Khattris and Dhusars from those for Mahajans in 1891 a total of 44,743 Mahajans is obtained. This gives a decrease of 7,716 or 17·2 per cent. in the decade. Mahajans have decreased by 5,998 in Ajmer and 1,718 in Merwara. It has already been shown in Chapter II that Ajmer suffered more severely from epidemics and emigration than Merwara did and the decrease in the number of Mahajans may be attributed to the same causes as the decrease among other castes. The Seths of Ajmer are the leading members of this portion of the community, whose occupation is trading. It may be mentioned that during the last famine Mahajans came on relief works in both districts. Some figures, furnished by Assistant Commissioners show that in Ajmer there were 14 Mahajans in receipt of relief in the first week in February, 1900, 8 of whom were in receipt of gratuitous relief and 6 were in the Kekri Poor House. In the first week in June there were 5 Mahajans in the Kekri Poor House. In the Todgarh Tahsil of Merwara 200 Mahajans are reported to have come on relief works and curious to say none in the Beawar Tahsil. The figures for each district are not, however, complete, but they show that even the trading class had to resort to relief during the last famine. This shows, they were severely stricken and a decrease in their number was to be expected.

Page 124, I.—8.

Page 130, II.—5.

Group VI. Castes allied to Vaishyas is blank.

Group VII. Tambolis, Sellers of pepper leaves; Mahatamas, Jain, Sadhus and Bhadbhunjas, grain parchers, comprise a very small portion of the population numbering 1,194 persons altogether.

Page 124, I.—2.

Group VIII. Shudras of pure castes. This group comprises 1,32,545 persons; more than in any other group. The percentage of Shudras of pure castes is 27·8 to all religions. The large number of persons to be found in this group is due to the fact that it includes a considerable portion of the agricultural and labouring classes. The Gujars (36,248), Jats (27,946), Malis (15,852) and Kumhars (11,248) are included in it.

Page 125, I.—2.

Page 125, I.—8.

The Gujars hold 35 villages in Ajmer and 4 in the Beawar Tahsil. They are described as careless cultivators and their principal occupation is grazing cattle. Their chief men are called *Mhir*. In eastern Rajputana the wives of Gujars form a chief class of *Dhabais* or foster mothers, their women being preferred by the Rajputs of that part for this work.

Castes of Marwar, page 33.

The Jats are firstrate cultivators and nearly the whole of the Ramsar Pargana belongs to them. They are settled in Kekri and in the best villages of the Ajmer and Rajgarh parganas. Tabiji, Saradhna, Makrera, Jethana, Budhwara, and Picholian belong to the Jats. They hold six villages in the Beawar Tahsil, round about Beawar. They never penetrat-

ed far into Merwara. Among other castes, included in Group VIII may be mentioned Darogas and Chakars (6,933), who are domestic servants, Khatis (6,373) Carpenters, Ahirs (4,816) who are cultivators and herdsmen, Sonars, (3,692) Jewellers and Goldsmiths, Kahars, (3,517), who are carriers, cultivators and fishermen. Darzis, tailors, number 2,578, and Lohars, blacksmiths number 2,558, Chhipas, calico printers, Kharols, cultivators, Lodhas, fodder merchants and agriculturalists number 1,912, 1,193 and 1,107, respectively. Other castes in this group number under 1,000 each.

Page 125, I.—2.

Group IX. is made up of camelmen, labourers, mendicants and cultivators, bards and barbers and certain persons of disreputable occupations and contains 11,843 persons. Nais, barbers, number 6,846 followed by Bhats, bards and genealogists, who number 2,033. Rebaris, camelmen, number 1,601 Gosains, mendicants and cultivators are shown as 588 and Baris, inferior barbers at 513, other castes are returned as below 500 each. The Nais have important functions to perform on marriage occasions and other festivals as well as on the occasion of a funeral. In the adjoining State of Marwar there are three divisions of Nai the Maru Nai, the Baid Nai and the Purbia Nai, these do not intermarry. In the same State the Rebaris allege that their origin is coeval with that of the camel. They say that their ancestor was created by Mahadeo to take care of the first camel which Parbati had created for her own amusement. The Maru and the Chalkia are the two principal divisions of Rebaris. The former consider themselves superior to the latter. They will not give their daughters in marriage to the Chalkias, but will take the daughters of the latter as wives. The Maru Rebaris, therefore, practise hypergamy.

Page 125, I.—2.

Castes of Marwar, pages 141-142.

Group X. contains 64,717 persons or 13·6 per cent. of the total population of all religions. In this group come those castes from whom the twice born can not take water, but who are not untouchable. In this group come the Merwara clans, Rawats (32,209) Mhers (21,649) and Mherats (8,554). Minas are also included in the group, but the return of Minas is erroneous, only 64 having been shown in Table XIII against 4,648 in 1891. The entries in the schedules have evidently been misread and Minas have been included elsewhere, possibly among Kachis and Murais. The clans of Merwara deserve some notice. At the time of the British occupation of Ajmer in 1818 Merwara was an unexplored and wild region, inhabited by marauding tribes who lived by robbing the surrounding country. In 1820-21 there was a regular expedition into Merwara, some fighting took place, and the district was subjugated. In course of time a social change was wrought in the inhabitants of the district, who abandoned their old villages, which were invariably perched on the top of hills in inaccessible places for fear of their fellowmen and wild beasts, and took to habits of industry and agriculture. The Merwara clans trace their lineage to Rajput chiefs, who took Mina girls as wives. Their ancestry is described in the Ajmer-Merwara Settlement Report 1875. The Mhers, Mherats and Rawats are all descended from a common ancestor. The Mhers numbered 30,467, the Mherats, 9,022 and the Rawats 30,844 in 1891, the figures at the present census being 21,649, 8,554 and 32,209 respectively. In the Ajmer-Merwara Census Report 1891, Rawat is described as a title of nobility and it is probable that some Mhers have returned themselves as Rawats. As has already been shown in Chapter III the majority of the Merwara clans have returned themselves as Hindus, but they are not very much fettered by Brahmanical rites and customs. In recent years between Todgarh and Bhim the inhabitants of neighbouring

Page 125, I.—2, 8.

Page 130, II.—2, 3.

Page 38, *et. seq.*

Pages 130, 131, II—2, 3.

Page 28.

villages have put up a stone invoking the vengeance of Dudaleshwar Mahadeo (Shiva) on any one eating the flesh of cow, kine and buffaloes, but it is doubtful whether this prohibition is acted up to by the general population. In the course of police work I have often received complaints of the kine thieving and killing propensities of the inhabitants of certain parts of Merwara, particularly of the villages of Shamgarh, Lulwa and Jhak.

The social customs of the Merwara clans have been set forth in the Ajmer-Merwara Settlement Report 1875 and are the same now. The Mherats, and Chitas as a rule profess Mahomedanism, but the difference in religion is no barrier to marriage or social intercourse. A movement, however, appears to have set in against this custom. On the 18th April 1902, a meeting of about 250 Mhers took place in Srinagar in the Ajmer district. Delegates appear to have come from Merwara also. At the meeting it was decided that as Chitas were Mahomedans, Mhers would not give their daughters to them in marriage. It will be interesting to trace the progress of the movement. It is possibly a definite parting of the ways between those clans who profess Hinduism and those who profess Islamism. The adherents of both religions have up to the present intermarried and interdined without restriction. The various *gots* of the Merwara clans except among the Mherats who profess Mahomedanism, are exogamous. A blank return of Mahomedan Mherats at this census is clearly erroneous; and has been explained in the remarks on page 133. The existence of hypergamy among certain of the Merwara clans has already been noticed.

Pages 42, 43.

It is to be regretted that the return of Minas is unreliable. These men are to be found principally in the Kekri and Sawar Police circles and the Deoli Irregular Force enlists them. The Mina Karar is hard by Deoli. Those Minas who do not enlist in the Deoli Irregular Force are as a rule cultivators. In the last famine their marauding propensities were clearly indicated. Attempts have been recently made to enlist Minas from Sawar for the local Police Force, but without success so far.

The Jogis who have been returned at 1,360 are cultivators and mendicants.

Pages 130, II.—2.

Group XI. is made up of untouchable castes, and numbers 12,923 persons. Dhobis, washermen, come first with 4,994, then Khatiks, who are Hindu butchers and poultry keepers with, 3,315. Shoe makers (Mochis) come next with 2,826. Drumbeaters (Dholis) with 970, other castes in the group return small numbers.

Pages 125, 126, I.—2.

Group XII.—The lowest castes, who eat beef and vermin, and are considered filthy. They number 79,695 or 16·8 per cent. of all religions. The menial and scavenging classes, are included in this group. Balais are first with 22,350 against 31,970 in 1891. Chamars come next with 19,350 against 17,376 in 1891. Possibly some Regars were returned as Chamars. Regars number 14,287 against 21,053 in 1891. Kolis, who are labourers and fuel sellers number 8,355 against 4,724 in 1891, due possibly to the inclusion of others pursuing similar occupations. Sweepers number 5,306 against 5,921 in 1891, and Bhils 5,324 against 7,752. Nayaks, numbering 2,441 are village menials and thieves. Dhankias and Pasis 1,435 are fuel sellers. The rest of the castes in this group are wandering tribes such as Kanjars, Nats, and other such folk. Their numbers are small. Difficulties exist in finding out their encampments and enumerating the inmates.

Page 126, I.—2, 8.
Pages 129, 130, 131, II.—2, 3.

The twelve groups comprising the list of social precedence have now been dealt with. There is included in Subsidiary Table I a list of

59 castes, which are either occupational titles or are alternative titles of castes, already entered such for instance as Kalwar Kachis and Murais not being generally known here were not included in the list of social precedence. The numbers are small for each caste, generally speaking, except as regards Sadhus, 3,351, who are devotees and mendicants, Kachis, 3,571, who are clutivators and whose number in 1891 was 61. If these figures be compared with those for Minas it will be apparent that owing to the abstractors not being able to read the entries in the schedules, Minas were possibly entered as Kachis and Murais, of whom only 6 were shown in 1891 and 1,663 at this census. Kalwars are shown as 1,106, while others have simply returned their occupations as their castes, such for instance as Rangrez and Syce.

The Hindu castes have now been dealt with. A list of social precedence of Musalmans was drawn up by Munshi Imam-ud-din, Revenue Extra Assistant Commissioner, Ajmer-Merwara. The order of precedence among Mahomedans is :—

II.—Musalmans.

(1) Sheikhs (2) Sayads (3) Moghals (4) Pathans (5) Others. The Sheikhs are divided into Kureshi, Faruqui, Sidiqui, Abbasi, Ansari, Bani Israil and Nau Muslim. The Kureshis stand first as the Prophet was of this tribe, the Faruquis and Sidiquis are descended from the successor of the Prophet. Abbasis and Ansaris are descendants of the original Arab families Abbasis are named after Abbas, the uncle of the Prophet. The word Ansari is derived from Nasir, an Assistant or helper, because they are the offspring of those, who helped the Prophet when he fled from Arabia. Bani Israil are reported by Munshi Imam-ud-din to be converted Jews and are found here in small numbers. Some Pathans, who claim their descent from Saul are also said to call themselves "Bani Israil." Nau Muslims are those inhabitants of the province who have from time to time been converted.

Castes of Marwar, Page 198.

The Sayads are divided into Hasani, Huseni and Alwi. Hasanis, and Husainis are the descendants of Fatima, the daughter of the Prophet, and therefore take precedence of Alwis. Alwis are descendants of Ali the brother of the Prophet.

The Moghals do not observe any social distinction among themselves. The word Moghal means a jungle and indicates their former wild condition. Among Pathans come the various transfrontier tribes, many members of whom are to be found in Ajmer. The group "Others" comprises converts and those who have occupational titles. They maintain no social precedence.

The Sheikhs come first with 31,972 against 32,554 in 1891, Others follow with 20,571 then come Pathans with 11,048, Sayads 5,703 and Moghals 2,737. The corresponding figures in 1891 for each of these tribes being 19,679, 14,602, 5,754 and 1,676 respectively.

Page 131, II.—2, 3.
Pages 127, 128, I.—2.
Pages 130, 131, II.—2, 3.

The Sheikhs are the descendants of those, who came here at the time of the Mahomedan occupation more so in the time of Humayun and Babar. They are employed at the Dargah and in various other occupations. They are generally to be found in towns.

The Sayads are also to be found in and about towns as a rule they are Khadims and Pirzadas of the Dargah. Moghals, Pathans and others are scattered all over the district; a number of Moghals and Pathans enlist in the Army and Police. Among "Others" there has been a remarkable rise among those returned as Mewatis, who were returned at 11 in 1891 and now at 9,419. In 1881, 332 were returned. It is difficult to account for these discrepancies except on the basis of inaccurate enumeration and difficulties in reading the entries in the schedules.

Page 133, II.—2, 4.

Subsidiary Table II has been compiled for the various castes, tribes and races since 1881, as figures for 1872 were not available. It is not possible to draw any useful conclusions from the figures. There have been no cognate cases which have been dealt with on different principles. Between the figures of each census discrepancies can be found which can only be reconciled on the supposition that:—

Variations in Caste, Tribe and Race since 1881.

(*a*) Enumeration has been erroneous.

(*b*) The entries have been so badly written that abstractors have guessed at the caste and have entered it accordingly.

Take for instance two castes in 1881 and 1891 which show discrepancies; Naiks show blank in 1881 and 2,771 in 1891, Charans 2,132 in 1881 and 499 in 1891. There is apparently no reason for these discrepancies beyond inaccurate reading of the schedules. The same thing has occurred again at this census, only more so owing to the difficulty, the abstractors at Cawnpore experienced in reading the Ajmer-Merwara schedules.

Pages 129, 130, II.—3, 4.

Subsidiary Table IV has been dealt with in Chapter V. Part I as regards the age period 0—5. A low proportion was noted among children below 5 years of age among Malis, Mhers and Rawats, due to heavy infantile mortality in the famine. Among Balais, Chamars, Jats, Kumhars and Regars a very high proportion of women is maintained throughout life. Their women help their husbands in their occupations and are a hardy set. The proportion among the other castes fluctuates in the age periods. The figures may have been affected by various causes. There may at a given period have been more emigration or immigration as regards one caste than another. Such causes would affect the proportion of the sexes. The most noteworthy variation is in the case of Mher women who go down suddenly from 722·5 per 1,000 in the age period 20 and 40 to 545·4 in the age period 40 and over. Widow re-marriage is more prevalent among Mhers than among other castes. Whether widow re-marriage with its dangers, attendant on child birth has anything to do with the reduced proportion of women among Mhers at 40 and over I am unable to say.

Pages 56, 57. Proportion of sexes in selected castes.

Page 136, IV—7, 8.

In accordance with the wishes of the Hon'ble the Chief Commissioner, Ajmer-Merwara, efforts were made to collect statistics showing the percentage of the principal castes which resorted to relief works or received gratuitous relief during the last famine. The Assistant Commissioner, however, could not furnish complete and accurate figures, as muster rolls did not show the castes. Under these circumstances it has not been found possible to give the statistics required.

SUBSIDIARY TABLE I.

Caste, Tribe and Race by social precedence and religion.

Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total population of			
				Hindus.	Musalmans	Others.	All religions.
1	2	3	4	5	6	7	8
GROUP I.—Brahmans—							
Panch Dravids	236	32	204	...	...	...	...
Panch Gaudas	11,583	6,251	5,332	...	...	...	...
Parashars	161	53	108	...	...	...	...
Others	13,065	7,952	5,113	...	...	...	...
Total I ...	**25,045**	**14,288**	**10,757**	**6·5**	**34·7**	**102·5**	**5·22**
GROUP II.—(*a*) Castes who claim to be Brahmans and who are considered to be of high social standing, though their claim is not universally admitted.							
Dhusars or Bhargavas ..	598	150	448	...	...	...	...
Charans	7	7	...	...	...	...	...
Total II (*a*) ...	**605**	**157**	**448**	**·15**	**·8**	**2·4**	**·12**
GROUP II.—(*b*) Castes allied to Brahmans, but who are considered to be impure.							
Dakots	42	42	...	...	...	...	...
Acharajas	211	86	125	...	...	...	...
Total II (*b*) ...	**253**	**128**	**125**	**·06**	**·3**	**1·0**	**·05**
GROUP III.—Khatriyas—							
Rajputs	15,430	8,882	6,548	...	...	...	...
Khatris	741	179	562	...	...	...	...
Total III ...	**16,171**	**9,061**	**7,110**	**4·2**	**22·4**	**66·2**	**3·3**
GROUP IV.—Castes allied to Khatriyas.							
Kayasthas	2,620	1,241	1,379	...	...	...	...
Total IV ...	**2,620**	**1,241**	**1,379**	**·6**	**3·6**	**1·7**	**·5**
GROUP V.—Vaishyas							
Mahajans...	37,027	20,372	16,655	...	...	...	...
Total V ...	**37,027**	**20,372**	**16,655**	**9·7**	**51·4**	**151·4**	**7·8**
GROUP VII.—Castes, certain articles prepared by whom are by common consent eaten by the twice born, and water from whose *lota* is taken without question.							
Shudras of pure castes.							
Tambolis	697	459	238	...	...	...	...
Mahatamas	46	16	30	...	...	...	...
Bhadbhunjas	451	197	254	...	...	...	...
Total VII ...	**1,194**	**672**	**522**	**3·1**	**1·6**	**4·8**	**·2**

SUBSIDIARY TABLE I.

Caste, Tribe and Race by social precedence and religion.

Castes Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total population o			
				Hindus.	Musalmans.	Others.	All religions.
1	2	3	4	5	6	7	8
GROUP VIII.—Castes from whom some of the twice born would take *pakki* and water from whose *lota* is taken without question.							
Shudras of pure castes.							
Sonars	3,692	1,774	1,918	...	...	...	...
Kurmis	616	226	390	...	...	...	...
Malis	15,852	8,706	7,146	...	...	...	...
Chhipas	1,912	991	921	...	...	...	...
Darzis	2,578	1,482	1,096	...	...	...	...
Khatis	6,373	3,003	3,370	...	...	...	...
Thatheras and Kaseras ...	190	113	77	...	...	...	...
Lakheras	615	235	380	...	...	...	...
Jats	27,916	13,319	14,627	...	...	...	...
Gujars	36,248	19,772	16,476	..	...	...	...
Gadarias	561	254	307	...	...	...	...
Darogas and Chakars ...	6,933	3,055	3,878	...	...	...	...
Telis	4,518	2,151	2,367	...	...	...	...
Kahars	3,517	1,493	2,024	...	...	...	...
Ahirs	4,816	2,798	2,018	...	...	...	...
Lohars	2,558	1,150	1,408	...	...	...	...
Kumhars	11,248	4,746	6,502	...	...	...	...
Kharols	1,193	410	783	...	...	...	...
Lodhas	1,107	529	578	...	...	...	...
Bairagis	72	23	49	...	...	...	...
Total VIII ...	**1,32,545**	**66,230**	**66,315**	**34·8**	**184·0**	**542·6**	**27·8**
GROUP IX.—Castes from whose *lota* some of the twice born would take water, while others would not.							
Rebaris	1,601	786	815	...	...	...	...
Odhs	223	123	100	...	...	...	...
Gosains	588	350	238	...	...	...	...
Bhats Raos and Jagas ...	2,033	1,128	905	...	...	...	...
Nais, Hajjams	6,846	3,489	3,357	...	...	...	...
Baris	513	334	179	...	...	...	...
Bhagats	4	4	...	...	...	...	...
Bharwas	33	28	5	...	...	...	...
Randis	2	...	2	...	...	...	...
Total IX ...	**11,843**	**6,242**	**5,601**	**3·1**	**16·4**	**48·0**	**2·5**
GROUP X.—Castes from whose *lota* the twice born cannot take water, but who are not untouchable.							
Banjaras	595	454	141	...	...	...	...
Naths	11	7	4	...	...	...	...
Jogis	1,360	482	878	...	...	...	...
Rawats	32,209	17,006	15,203	...	...	...	...
Mherats	8,554	4,610	3,944	...	...	...	...
Mhers	21,649	12,675	8,974	...	...	...	...
Minas	64	14	50	...	...	...	...
Kirs	98	68	30	...	...	...	...
Kalals	177	118	59	...	...	...	...
Total X ...	**64,717**	**35,434**	**29,283**	**17·0**	**89·8**	**265 8**	**13·6**
GROUP XI.—Castes which are untouchable, but do not eat beef.							
Mochis	2,826	2,015	811	...	...	...	...
Babars	70	53	17	...	...	...	...
Khatiks	3,315	1,596	1,719	...	...	...	...
Baoris	174	21	153	...	...	...	...
Dholis, etc.	970	554	416	...	...	...	...

SUBSIDIARY TABLE I.

Caste, Tribe and Race by social precedence and religion.

Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total population of			
				Hindus.	Musalmans.	Others.	All religions.
1	2	3	4	5	6	7	8
GROUP XI.—*(Concluded.)*							
Sargaras	335	188	147	...	...	...	...
Ganwardias	239	139	100	...	.	...	...
Dhobis	4,994	2,349	2,645	...	...	...	...
Total XI ...	**12,923**	**6,915**	**6,008**	**3·3**	**17·9**	**52·9**	**2·7**
GROUP XII.—The lowest castes who eat beef and vermin and are considered filthy.							
Chamars	19,350	8,680	10,670	...	...	...	...
Regars	14,287	7,063	7,224	...	...	...	...
Balais	22,350	11,301	11,049	...	...	...	...
Nayaks	2,441	1,796	645	...	..	...	...
Nats	531	338	193	...	...	...	..
Ahatis	3	3	...	...	...	...	...
Kalbelias	74	35	39	...	...	...	...
Bhils	5,324	2,544	2,780	...	...	...	...
Mehtars or Bhangis ...	5,306	2,295	3,011	...	...	...	...
Bagarias	9	6	3	...	...	...	...
Kanjars	230	123	107	...	...	..	...
Kolis	8,355	3,920	4,435	...	...	...	...
Dhankias and Pasis ...	1,435	724	711	...	...	...	...
Total XII ...	**79,695**	**38,828**	**40,867**	**20·9**	**110·6**	**326·2**	**16·8**
OTHERS—							
Aghoris	10	10	...	...	...	...	...
Arakhs	58	24	34	...	...	...	...
Bahelias	173	71	102	...	...	..	...
Barwas	45	45	...	...	...	...	...
Basors	17	15	2	...	...	...	...
Beldar	15	15	...	...	...	...	...
Berias	7	4	3	...	..	...	...
Bhands	175	86	89	...	...	...	...
Bhopas	213	213	...	...	...	...	...
Bhopats	56	56	...	..	...	...	...
Churihars	13	12	1	...	...	...	...
Dafalis	14	5	9	...	...	...	...
Dhunias	9	6	3	...	...	...	...
Gabrars	41	...	41	...	...	...	...
Gachhas	44	31	13	...	...	...	...
Gunjas	27	27	...	...	...	...	..
Garwas	127	16	111	...	...	...	...
Ghosis	459	397	62	...	...	...	...
Gaolas	36	36	...	...	...	...	...
Gujratis	7	...	7	...	...	...	...
Gurmukhis	21	21	...	...	...	...	...
Halwais	8	3	5	...	...	...	...
Kachis	3,571	2,662	909	...	..	...	...
Kakmawar	1	1	...	...	...	...	...
Kalwars	1,106	565	541	...	...	...	...
Kamatis	18	18	...		...	...	...
Kammars	4	...	4	...	...	...	...
Kewats	307	165	142	...	...	...	...
Khalais	10	...	10	...	...	...	...
Khangars	74	52	22	...	...	...	...
Khairatis	294	294	...	...	...	...	...
Kharoks	4	4	...	...	...	...	...
Kharkas	3	...	3	...	...	...	...
Kirkals	13	..	13	...	...	...	...
Kumawats	5	5	...	..	...	..	...
Lunias	61	...	61	...	...	...	...
Makhnapiria	1	1	...	...	...	...	...
Marathas	140	76	64	...	...	...	...
Murais	1,663	1,532	131	...	...	...	...
Naikas	19	...	19	...	...	...	...
Nanakpanthis	280	112	168	...	...	...	...
Newars	11	11	...	...	...	..	...
Pattidars	3	3	...	...	...	...	...
Patwas	35	24	11	...	...	...	...
Raikas	13	...	13	...	..	...	...
Ramsanchis	6	6	...	...	...	...	...

SUBSIDIARY TABLE I.

Caste, Tribe and Race by social precedence and religion.

Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total population of			
				Hindus.	Musalmans	Others.	All religions.
1	2	3	4	5	6	7	8
OTHERS.—*(Concluded.)*							
Rangarbohra	1	...	1	...	...	...	...
Rangrez	503	312	191	...	...	...	...
Rangsaz	189	118	71	...	...	...	...
Rangar Jatias	53	53	...	...	...	...	...
Rangar Murats	25	25	..	...	...	...	...
Randals	3	3	...	...	..	...	...
Sadhus	3,351	1,698	1,653	...	...	...	...
Syce	1	1	..	...	...	...	...
Silavats	35	35	...	...	...	...	...
Sarwan	1	1	...	...	...	...	...
Shamis	324	98	226	...	...	...	...
Siqligars	22	14	8	...	..	...	...
Unspecified	2,642	1,191	1,451	...	...	...	...
Total Others ...	**16,367**	**10,173**	**6,194**	**4·3**	**22·7**	**67·0**	**3·5**
MUSALMANS—	31,972	16,372	15,600	8·4	44·3	130·8	6·8
Sheikhs...	5,703	3,607	2,096	1·4	7·9	23·3	1·1
Sayads	2,737	1,722	1,015	·7	3·7	11·2	·5
Moghals	11,048	5,682	5,366	2·8	15·3	45·2	2·3
Pathans							
OTHERS—							
Ahir	1	1	...	...	...	...	...
Awans	79	65	14	...	...	...	...
Bahelias	3	3	...	...	...	...	...
Balais	8	8	...	...	...	...	...
Banjaras	95	59	36	...	...	...	...
Berias	7	7	...	...	...	...	...
Beswals	6	...	6	...	...	...	...
Bhands	19	5	14	...	...	...	...
Bhangis	1,823	921	902	...	..	...	...
Bhat	1	1	...	...	...	..	...
Bhatyaras	68	54	14	...	...	..	...
Bhil	1	1	...	...	...	...	...
Bisatis	9	9	...	...	...	...	...
Bhishtis	122	66	56	...	...	...	...
Bhurjis	11	3	8	...	...	...	...
Chhipas	1,844	960	884	...	...	...	...
Chitas	375	185	190	...	...	...	...
Churihars...	14	12	2	...	...	...	...
Darzis	43	31	12	...	...	...	...
Deswalis	1,442	425	1,017	...	...	...	...
Dhankias	3	3	...	...	...	...	...
Dhadhis	1,210	55	1,155	...	...	...	...
Dhobis	37	24	13	...	...	...	...
Dholis	6	..	6	...	...	...	...
Dhunias	83	24	59	...	...	...	...
Faqirs	639	305	334	...	...	...	...
Gakhars	4	4	...	...	...	...	...
Gadolia	1	1	...	...	..	...	...
Ghosis	26	14	12	...	...	...	..
Gorsalavats	5	5	...	...	...	...	...
Gusains	7	7	...	...	...	...	...
Gujars	30	17	13	...	...	...	...
Halwai	1	1	...	...	...	...	...
Jats	6	5	1	...	...	...	...
Jangars	3	3	...	...	...	...	...
Julahas	131	109	22	...	...	...	...
Kahars	3	...	3	...	...	...	...
Kasais	66	29	37	...	...	...	...
Kayamkhanis	12	12	...	...	...	...	...
Khadim	1	1	...	...	...	...	...
Khangars...	7	...	7	...	...	...	...
Khatis	102	102	..	...	...	...	...
Kumhars	19	15	4	...	...	...	...
Kunjras	64	39	25	...	.	...	...
Lohars	126	46	80	...	...	...	...
Malaks	2	2	...	...	...	...	...
Malis	7	2	5	...	...	...	...
Mewatis	9,419	6,015	3,404	...	...	...	...
Mirasis	1,433	1,395	38	...	...	...	...

SUBSIDIARY TABLE I.

Caste, Tribe and Race by social precedence and religion.

Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total population of			
				Hindus.	Musalmans.	Others.	All religions.
1	2	3	4	5	6	7	8
OTHERS.—*(Concluded.)*							
Mochis	27	7	20	...	...	...	...
Nais	25	22	3	...	...	...	...
Nats	7	...	7	...	...	...	...
Naumuslims	61	37	24	...	...	...	...
Nilgars	174	72	102	...	...	...	...
Radhas	5	...	5	...	...	...	...
Rangrez	26	18	8	...	...	...	...
Regars	6	6	...	...	...	...	...
Rawats	153	65	88	...	...	...	...
Tawaifs	3	...	3	...	...	..	...
Telis	450	237	213	...	...	...	...
Turkiyas	2	...	2	...	...	...	...
Unspecified	208	182	26	...	...	...	...
Total Others ...	**20,571**	**11,697**	**8,874**	**5·4**	**28·8**	**84·2**	**4·4**
CHRISTIANS—							
Europeans	1,009	697	312	·26	1·4	4·1	·21
Eurasians	341	152	189	·08	·4	1·3	·07
Christians (Native) ...	2,362	1,266	1,096	·6	3·2	9·6	·5
PARSIS—							
Parsis	164	90	74	.04	·2	·6	·03

SUBSIDIARY TABLE II.

Variation in Caste, Tribe and Race since 1881.

Caste, Tribe or Race.	Persons.			Percentage of variation Increase (+) or Decrease (—).		Net variation Increase (+) or Decrease (—).	Remarks.
	1901.	1891.	1881.	1891-01.	1881-94.		
1	2	3	4	5	6	7	8
Aghoris	10	18	...	-44·4	...	-44·4	
Aharis	3	881	2,713	-99·7	-67·5	-167·2	The figures of 1901 are very low. It is possible that many of them have been included in unspecified, as the abstractors could not decipher the schedules properly.
Ahirs	4,816	2,226	2,009	+116·3	+10·8	+127·1	
Balais	22,350	31,970	27,442	-30·1	+16·5	-13·6	
Banjaras...	595	102	338	+483·3	-70·0	+413·3	
Babars	70	284	284	-75·4	...	-75·4	
Bagarias...	9	423	357	-97·8	+18·5	-79·3	A wandering tribe, possibly owing to the famine of 1898-1900 they have emigrated.
Baris	513	198	146	+159·1	+35·6	+194·7	
Barwas	45	257	165	-82·5	+55·8	-26·7	
Baoris	174	167	142	+4·2	+17·6	+21·8	
Beldars	15	74	89	-80·0	-16·8	-96·8	
Bhands	175	205	343	-14·6	-40·2	-54·8	
Bhangis	5,306	5,921	4,511	-10·4	+31·3	+20·9	
Bharwas and Bhagats... ...	37	42	...	-12·0	...	-12·0	The figures have been amalgamated.
Bhats	1,320	1,121	46	+17·7	+2,337·2	+2,354·7	The figures of 1881 appear incorrect.
Bhils	5,324	7,752	6,549	-31·3	+18·5	-12·8	
Bhopas	213	23	...	+826·1	...	+826·1	
Bhurjis	451	107	97	+321·5	+10·3	+331·8	
Brahmans	25,896	28,646	24,447	-9·6	+17·2	+7·6	The figures of Dhusars, Garudias, Dakots, Acharajas have also been included in the figures.
Chamars	19,350	17,376	14,624	+11·4	+18·8	+30·2	
Charans	7	499	2,132	-98·6	-76·5	-175·1	It is possible that some of them have returned themselves as Bhats and Jagas.
Chhipas	1,912	2,267	2,152	-15·7	+5·3	-10·4	
Christians (Native)	2,362	1,209	799	+95·4	+51·3	+146·7	
Darzis	2,578	2,742	2,383	-6·0	+15·1	+9·1	
Darogas and Chakars	6,933	10,691	9,650	-35·1	+10·8	-24·3	The figures for these castes have been amalgamated, as they are akin to each other.
Deswalis	1,442	4,010	3,385	-64·0	+18·5	-45·5	
Dhadhis	5	75	41	-93·3	+83·0	-10·3	
Dhobis	4,994	2,784	2,296	+79·4	+21·2	+100·6	
Dholis	880	6,423	5,695	-86·3	+12·8	-73·5	Perhaps "Dholi" was read as "Dhobi" in the abstraction office. The discrepencies are evidently due to some such cause.

SUBSIDIARY TABLE II.

Variation in Caste, Tribe and Race since 1881.

Caste, Tribe or Race.	Persons.			Percentage of variation Increase (+) or Decrease (—).		Net variation Increase (+) or Decrease (—).	Remarks.
	1901.	1891.	1881.	1891-01.	1881-91.		
1	2	3	4	5	6	7	8
Dankias	1,108	1,030	705	+7·5	+46·1	+53·6	
Dhunias and Behnas	9	12	224	-25·0	-94·2	-119·2	
Europeans	1,009	838	1,230	+20·4	-31·8	-11·4	
Eurasians	341	636	196	-46·4	+224·5	+178·1	
Faqirs	639	697	1,298	-8·3	-46·3	—54·6	
Gadarias...	561	119	69	+371·4	+72·5	+443·9	
Gawarias	9	521	423	-98·3	+23·2	-75·1	Wandering mat makers, emigration has probably taken place.
Ghosis	459	204	253	+27·0	—19·4	+7·6	
Gusains	588	1,217	1,244	-51·7	—2·2	-53·9	
Gujars	36,248	37,868	32,690	-4·3	+15·8	+11·5	
Jats	27,946	36,324	31,788	-23·1	+14·3	-8·8	
Jagas	586	1,139	422	-48·5	+169·9	+121·4	
Jogis	1,360	2,774	121	-51·0	+219·2	+168·2	
Jews	...	71	94	...	-24·5	-24·5	
Kahars	3,517	3,277	2,591	+7·3	+26·5	+33·8	
Kalals	177	1,687	1,643	-89·5	+2·6	—86·9	Many of them have possibly been shown as Kalwars.
Kammars	4	75	95	-94·7	—21·0	—115·7	
Kanjars	230	535	244	-57·0	+119·3	—62·3	
Kasais	66	36	...	+83·3	...	+83·3	
Kaseras	65	113	193	-42·5	—41·5	—84·0	
Kayasthas	2,620	2,168	1,658	+20·9	+30·8	+51·7	
Kharols	1,193	3,185	2,626	-62·5	+21·3	—41·2	
Khatis	6,373	8,084	7,154	-21·2	+13·0	—8·2	
Khatiks	3,315	3,541	2,928	-63·8	+20·9	—42·9	
Khatris	741	1,328	911	-44·2	+45·7	—1·5	
Kirs	98	1,089	1,117	-91·0	—2·5	—93·5	The schedules have possibly been misread.
Kolis	8,355	4,724	2,609	+76·9	+81·0	+157·9	
Kumhar...	11,248	16,715	13,993	-32·7	+19·4	—13·3	
Kurmis	616	327	275	+88·4	+18·9	+107·3	
Lakheras	615	959	746	-35·8	+28·5	—7·3	
Lodhas	1,107	1,337	1,229	-17·2	+8·7	—8·5	
Lohars	2,558	2,606	1,948	—1·8	+33·7	+31·9	
Mahajans	37,027	44,743	39,641	—17·2	+12·8	—4·4	
Mahatamas	46	14	251	+228·5	—94·4	+134·1	
Malis	15,852	16,373	14,186	—3·1	+15·4	+12·3	
Marathas	140	475	372	—70·5	+27·6	—42·9	
Minas	64	4,448	4,424	—98·6	+5·0	—93·6	The figures are clearly erroneous. The schedules have been misread.
Mhers	21 649	30,467	32,946	—28·9	—7·5	—36·4	
Mherats	8,554	9,022	7,711	—5·1	+17·0	+11·9	
Mirasis	85	3	6	+2,733·3	—50·0	+2,683·3	
Mochis	2,826	1,239	1,168	+128·1	+6·1	+134·2	
Moghals	2,737	1,676	1,272	+63·3	+32·5	+95·8	
Nais	6,846	7,511	6,690	-8·8	+12·2	+3·4	
Naiks	2,441	2,771	...	—11·9	...	—11·9	
Nats	531	...	697	...	—100	—100	
Odhs	223	202	328	+10·3	—38·4	—28·1	
Parsis	164	198	75	—17·1	+164·0	+146·9	
Pasis	327	26	...	+1,157·6	...	+1,157·6	

SUBSIDIARY TABLE II.

Caste, Tribe and Race by social precedence and religion.

Caste, Tribe or Race.	Persons.			Percentage of variation Increase (+) or Decrease (—)		Net variation Increase (+) or Decrease (—).	Remarks.
	1901.	1891.	1881.	1891-01.	1881-91.		
1	2	3	4	5	6	7	8
Pathans	11,048	14,602	8,312	−32·1	+75·6	+43·5	
Patwas	35	6	36	+483·3	−83·3	+400·0	
Rebaris	1,601	2,255	1,994	−29·0	+13·1	−15·9	
Rajputs	15,430	16,388	14,965	−5·8	+9·5	+3·7	
Raos	127	374	31	−66·0	+1,106·4	+1,040·4	
Regars	14,287	21,053	17,156	−32·1	+22·7	−9·4	
Rawats	32,209	30,844	20,036	+4·4	+53·9	+58·3	
Sadhus, etc.	3,423	6,030	7,558	−43·2	−20·2	−63·4	
Sayads	5,703	5,754	4,076	−·8	+41·1	+40·3	
Sheikhs	31,972	32,554	24,220	−1·7	+34·4	+32·7	
Siqligars	22	36	12	−38·8	+200·0	+161·2	
Sonars	3,692	3,994	3,446	−7·5	+15·9	+8·4	
Shamis	324	158	...	+105·1	...	+105·1	
Sargaras	335	926	743	−63·8	+24·6	−39·2	
Sansis	...	135	85	...	+58·8	+58·8	A wandering tribe.
Tambolis	697	312	288	+123·4	+8·3	+131·7	
Thatheras	125	165	12	−24·2	+1,275·0	1,250·8	
Telis	4,518	4,734	3,955	−4·5	+19·7	+15·2	
Others (Hindus):—							
Arakhs	58	...	...	...	...	...	Castes and tribes which show remarkable variations, due possibly to (*a*) erroneous enumeration, (*b*) difficulties in deciphering schedules.
Bahelias	173	...	...	...	...	...	
Basars	17	...	...	...	...	...	
Berias	7	...	...	...	...	...	
Bhopat	56	...	...	...	...	...	
Bolas	...	49	...	...	...	...	
Bhois	...	80	...	...	...	...	
Chitas	...	370	132	...	...	...	
Churihars	13	...	...	...	...	...	
Chhapparbands	...	36	...	...	...	...	
Dabgars	...	62	379	...	...	...	
Dafalis	14	..	...	...	...	...	
Dhakurs	...	210	485	...	...	...	
Gabrars	41	...	...	...	...	...	
Gachhas	44	55	...	...	...	...	
Ganjas	27	...	...	...	...	...	
Garwas	127	...	...	...	...	...	
Gadolias	...	...	37	...	...	...	
Goalas	36	...	...	...	...	...	
Gujratis	7	...	...	...	...	...	
Gowars	230	...	...	...	...	...	
Gurmukhis	21	...	...	...	...	...	
Gometis	...	8	...	...	...	...	
Halwais	8	...	...	...	...	...	
Jachacks	...	85	...	...	...	...	
Jaiswars	...	75	190	...	...	...	
Kakmawars	1	...	...	...	...	...	
Kachhis	3,571	61	30	...	...	...	
Kalawats	...	4	...	...	...	...	
Kalbelia	74	12	...	...	...	...	
Kalwars	1,106	...	...	...	...	...	
Kammatis	18	...	...	...	...	..	
Kewat	307	...	...	...	...	...	
Khangar	74	...	...	...	...	...	
Khalais	10	...	...	...	...	...	
Khairatis	294	...	...	...	...	...	
Kharoks	4	...	...	...	...	...	
Kharkas	3	...	...	...	...	...	
Kammavats	5	...	...	...	...	...	
Kirkals	13	...	...	...	...	...	

SUBSIDIARY TABLE II.

Caste, Tribe and Race by social precedence and religion.

Caste, Tribe or Race.	Persons.			Percentage of variation Increase (+) or Decrease (—).		Net variation Increase (+) or Decrease (—).	Remarks.
	1901.	1891.	1881.	1891-01.	1881-91.		
1	2	3	4	5	6	7	8
Kalambis	...	119	331	...	...	...	
Kumbis	...	123	...	...	...	...	
Lunias	61	...	...	...	...	...	
Makhnapiria	1	...	...	...	...	...	
Murais	1,663	6	...	...	...	...	
Mahars	...	368	...	...	...	...	
Mongs	...	32	...	...	...	...	
Meds	...	6	...	...	...	...	
Naikas	19	...	...	...	...	...	
Nanakpanthis	280	...	...	...	...	...	
Naths	11	579	...	...	...	...	
Newars	11	...	...	...	...	...	
Nilgars	...	3	...	...	...	...	
Purubias	...	14	...	...	...	...	
Patars	...	15	22	...	...	...	
Pattidars	3	...	...	...	...	...	
Raikas	13	...	...	...	...	...	
Ramsanehis	6	...	...	...	...	...	
Randis	2	2	...	...	...	...	
Rangarbohra	1	...	...	...	...	...	
Rangrez	503	...	...	...	...	...	
Rangsaz	189	...	...	...	...	...	
Rangar Jatias	53	...	...	...	...	...	
Rangar Murats	25	...	...	...	...	...	
Randals	3	...	...	...	...	...	
Satias	...	61	75	...	...	...	
Sycos	1	...	...	...	...	...	
Silavats	35	...	226	...	...	...	
Sarwan	1	...	...	...	...	...	
Thoris	...	97	322	...	...	...	
Others	...	822	299	...	...	...	
Total	**9,240**	**3,354**	**2,528**	**+175·4**	**+32·6**	**+208·0**	
Others (Musalmans):—							
Ahir	1	...	...	...	...	...	
Awans	79	...	...	...	...	...	
Bahalias	3	...	...	...	...	...	
Balais	8	...	...	...	...	...	
Banjaras	95	...	...	...	...	...	
Berias	7	...	...	...	...	...	
Beswals	6	...	...	...	...	...	
Bhands	19	6	...	...	...	...	
Bhangis	1,823	8	...	...	...	...	
Bhat	1	...	...	...	...	...	
Bhatyaras	68	...	...	...	...	...	
Bhil	1	...	...	...	...	...	
Bisatis	9	...	...	...	...	...	
Bhishtis	122	3	...	...	...	...	
Bhurjis	11	...	...	...	...	...	
Bilochi	...	1	...	...	...	...	
Chhipas	1,844	...	...	...	...	...	
Chitas	375	1,198	3,033	...	...	...	
Churihars	14	...	...	...	...	...	
Darzis	43	...	...	...	...	...	
Dhadhis	1,210	122	...	...	...	...	
Dhobis	37	...	...	...	...	...	
Dholis	6	21	...	...	...	...	
Dhanklas	3	...	...	...	...	...	
Dhunias	83	...	...	...	...	...	
Gakhars	4	...	...	...	...	...	
Gadolias	1	17	...	...	...	...	
Ghosis	26	...	...	...	...	...	
Gorsilavats	5	...	...	...	...	...	
Gusains	7	...	...	...	...	...	
Gujars	30	...	...	...	...	...	
Halwai	1	...	...	...	...	...	
Jats	6	...	...	...	...	...	
Jangars	3	...	...	...	...	...	
Julahas	131	...	...	...	...	...	
Kahars	3	...	...	...	...	...	
Kayam khanis	12	...	634	...	...	...	
Khangars	7	...	...	...	...	...	
Khadim	1	...	...	...	...	...	
Khatis	102	...	...	...	...	...	

SUBSIDIARY TABLE II.

Caste, Tribe and Race by social precedence and religion.

Caste, Tribe or Race.	Persons.			Percentage of variation Increase (+) or Decrease (—).		Net variation Increase (+) or Decrease (—).	Remarks.
	1901.	1891.	1881.	1891-01.	1881-91.		
1	2	3	4	5	6	7	8
Kumhars	19	17	...	...	...	...	
Kanjars	64	...	...	...	...	...	
Lohars	126	52	...	...	...	...	
Malaks	2	...	...	...	...	...	
Malis	7	...	...	...	...	...	
Mewatis	9,419	11	332	...	...	...	
Mhers	...	32	...	...	...	...	
Mhorats	...	12,865	11,081	...	...	...	The Mhorats have apparently all been shown as Hindus. This is clearly erroneous. Here again schedules were apparently misread—enumeration could hardly have been so erroneous as is indicated by the figures.
Mirasis	1,433	22	...	...	...	...	
Mochis	27	...	...	...	...	...	
Nais	25	...	...	...	...	...	
Naumuslims	61	...	...	...	...	...	
Nats	7	...	...	...	...	...	
Nilgars	174	2	...	...	...	...	
Radhas	5	...	...	...	...	...	
Rangrezan	26	...	...	...	...	...	
Regars	6	...	...	...	...	...	
Rawats	153	75	...	...	...	...	
Tawaifs	3	...	...	..	...	...	
Telis	450	28	...	...	...	...	
Turkiyas	2	...	...	...	...	...	
Others	...	476	166	...	...	...	
Total ...	**18,216**	**14,956**	**15,246**	**+21·8**	**—1·9**	**19·9**	
Unspecified ... H.	2,642	631	704	+318·7	—10·3	+308·4	
Unspecified ... M	208	...	...	...	...	...	

SUBSIDIAR

Civil Condition by a

Caste, Tribe or Race.	PERCENTAGE OF EACH SEX UNMARRIED IN														PERCENTAGE					
	TOTAL.		0—5.		5—12.		12—15.		15—20.		20—40.		40 and over.		TOTAL.		0—5.		5—12.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	
Balais ...	61·52	38·48	8·75	8·85	22·50	19·01	10·53	6·10	10·53	3·19	7·80	1·12	1·41	·22	47·26	52·74	...	·06	1·13	
Brahmans...	68·64	31·36	10 84	8·43	21·77	17·51	9·76	2·84	9·14	1·22	12·87	1·06	4·26	·30	56·88	43·12	·05	·04	·54	
Chamars ...	50·98	49·02	11·76	11·40	20·47	28·09	8·75	5·44	5·89	2·16	3 26	1·48	·85	·45	45·85	54·15	·09	...	·68	
Gujars ...	68·64	31·36	9·29	9·92	23·04	15·61	9·48	3·45	9·51	1·64	14·83	·65	2·49	·09	51·52	48·18	·02	...	1·56	
Jats ...	61·32	38·68	8·42	9·95	17·97	20·89	8·35	4·43	7·87	1·95	16·20	1·25	2·51	·21	44·98	55·02	·02	·06	1·25	
Kumbars ...	54·48	45·52	9·86	12·46	22·40	23·83	8·37	5·79	7·65	2·20	5·24	·99	·96	·25	41·91	58·09	...	·03	1·34	
Mahajans...	66·11	33·89	9·85	9·55	16·98	13·63	10·48	7·59	9·04	1·62	14 82	1·05	4 94	·45	52·69	47·31	·01	·02	·41	
Malis ...	69·32	30·68	12·54	8·23	28·91	16·67	3·41	11·42	1·41	6·00	·60	1·46	·36	8·98	53·67	46·33	·03	...	1 00	
Mhers ...	60·44	39·56	9·98	8·39	20·77	17·96	9·11	6·58	8·99	4·35	9·54	1·10	2·05	·38	57·40	42·60	·06	·09	·89	
Rajputs ...	71·00	29·00	10·50	10·07	21·50	11·07	8·70	3·90	10·19	1·93	15·29	1·22	4·82	·81	54·69	45·31	·12	·09	·89	
Rawats ...	65·80	34·20	5·70	5·04	20·16	16·91	11·94	7·00	13·80	3·96	13·33	1·22	·88	·07	46·51	53·49	·01	...	·26	
Regars ...	58·96	41·04	10·85	11·17	23·51	20·36	10·15	5·65	9·16	2·96	4·83	·79	·46	·11	47·09	52·91	·12	·07	·65	

TABLE III.

for selected castes.

EACH SEX MARRIED IN								PERCENTAGE OF EACH SEX WIDOWED IN													
12—15.		15—20.		20—40.		40 and over.		TOTAL.		0—5.		5—12.		12—15.		15—20.		20—40.		40 and o	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females	Males.	Females.	Males.	
22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	
1·46	3·19	4·09	8·36	24·38	30·22	16·20	8·70	37·06	62·94	...	...	·19	·44	·33	·63	1·77	3·17	12·66	17·41	22·11	4
1·30	3·70	3·60	6·72	33·39	24·26	18·00	6·79	30·16	69·84	...	...	·26	·50	·36	·26	·57	1·43	13·40	17·22	15·57	5
2·00	4·16	4·13	9·35	21·28	30·70	17·67	7·82	29·80	70·20	...	...	·22	·48	·77	·67	1·57	3·11	11·10	21·18	16·14	4
2·74	3·62	5·93	7·49	28·03	24·83	13·24	8·96	34·32	65·68	...	...	·58	·61	·95	·80	2·69	1·71	13·66	13·67	16·44	4
2·20	4·49	4·95	9·49	2·49	29·34	11·66	7·83	31·56	68·44	·05	...	·66	·18	·81	·43	2·35	2·10	11·60	17·29	16·09	4
2·00	5·31	4·16	11·41	22·12	29·73	12·29	7·19	22·11	77·89	...	...	·26	1·43	·38	·64	1·49	2·33	9·49	20·30	10·29	5
1·61	2·87	4·12	7·63	29·64	27·07	16·90	9·16	34·71	65·29	·12	..	·15	·05	·53	·57	1·17	1·51	11·00	19·30	21·74	4
1·17	5·19	5·12	9·12	29·46	23·92	16·89	5·17	27·36	72·64	...	..	·50	·37	·54	·50	1·36	1·53	11·45	22·52	13·51	4
3·25	1·63	4·73	5·71	27·73	24·19	20·74	10·06	55·94	44·06	...	...	·13	·23	·52	·85	10·24	5·60	18·17	16·73	26·88	2
1·15	2·52	2·70	7·32	29·34	23·00	20·49	8·57	34·69	65·31	·05	..	·15	·30	·22	·60	2·73	1·16	9·69	16·50	22·45	4
·22	1·39	1·15	7·98	27·11	34·71	17·76	8·59	32·28	67·72	...	...	·10	1·72	·20	·80	·86	1·51	8·96	17·12	22·16	4
·76	2·41	2·84	8·25	27·31	32·27	15·41	8·57	26·16	73·84	...	·24	·06	·61	·61	·18	1·46	1·65	12·08	19·94	11·95	5

SUBSIDIARY TABLE IV.

Proportion of sexes in selected castes.

Caste, Tribe or Race.	NUMBER OF FEMALES PER THOUSAND MALES.						
	All Ages.	0—5.	5—12.	12—15.	15—20.	20—40.	40 and over.
1	2	3	4	5	6	7	8
Balais	977·7	1,020·5	922·5	852·8	957·2	1,077·8	922·8
Brahmans ...	777·8	777·2	896·5	755·3	852·7	667·8	889·3
Chamars	1,229·2	956·7	1,468·2	1,026·5	1,433·9	1,430·1	941·5
Gujars	833·2	1,064·5	834·9	666·6	705·7	704·8	1,194·3
Jats	1,098·2	1,186·7	1,359·6	1,011·3	1,131·2	947·8	1,241·6
Kumhars ...	1,370·2	1,270·4	1,317·2	1,299·5	1,537·7	1,313·1	1,483·1
Mahajans ...	817·5	966·6	816·5	891·3	785·6	754·2	862·5
Malis	820·8	654·2	694·1	1,045·9	805·1	842·7	898·4
Mhers	708·0	844·8	872·5	680·4	687·4	722·5	545·4
Rajputs	737·2	954·6	642·2	693·06	740·4	677·6	825·4
Rawats	893·9	882·1	894·2	701·8	787·4	948·1	963·9
Regars	1,022·8	1,030·2	911·4	766·7	1,032·2	1,102·1	1,115·4

CHAPTER X.

OCCUPATION.

General figures.

The distribution of the population by occupations is set forth in Imperial Table XV. Table XV—A has also been compiled. Imperial Table XV has been compressed in Subsidiary Table I, attached to this chapter, so as to show each order and sub-order according to certain percentages.

No great variety of occupations is brought out in the Tables. The greater part of the population is agricultural, and taken in order of numerical superiority the percentage of population supported by each class on the total population of the province, is, Class B, Pasture and Agriculture 54·81 per cent. Class D, Preparation and Supply of Material Substances, 17·74 per cent. Class G, Unskilled Labour not Agriculture 10·59 per cent. Class C, Personal Services, 5·91 per cent. Class E, Commerce, Transport and Storage 4·21 per cent. Class F, Professions 2·56 per cent. Class A, Government 2·38 per cent. Class H, Independent, 1·80 per cent.

Pages 141-143, I.—2.

The distribution of the agricultural population.

The distribution of the agricultural population by districts is set forth in Subsidiary Table II. The percentage of the agricultural population to the total population of each district is 53·3 in Ajmer and 54·7 in Merwara. The percentage of actual workers and dependents is very much the same in both districts, 63·5 and 36·5 in Ajmer, 62·3 and 37·7 in Merwara. The bulk of the agriculturalists are naturally to be found in rural areas, where 95·3 per cent. of the actual workers were enumerated, against 4·7 per cent. in urban areas. The percentage of dependents to actual workers is 172·7 in urban areas and 52·4 in rural areas. Agriculturalists who live in towns go out to their fields to work, leaving their families behind, which accounts for the high percentage of dependents in urban areas.

Page 144, II.—3.

Page 144, II.—4, 5.

Page 141, I.—6, 7.

Page 141, I.—8, 9,

The distribution of the industrial population.

The distribution of the industrial population of each district is shown in Subsidiary Table III. Under "Industrial population" has been taken all those returned under Class D. Preparation and Supply of Material Substances. The number of persons engaged in various industries is 58,660 in Ajmer and 26,587 in Merwara. In the former 15·9 per cent. of the total population of the district is industrial, against 24·3 in Merwara. In Ajmer 52·4 per cent. of the industrial population are actual workers and 47·6 per cent. dependents, against 54·2 and 45·8 per cent. respectively in Merwara. In Ajmer-Merwara cotton pressing, ginning, spinning and weaving is, to all intents and purposes, the only industry. The Beawar cotton mills and presses employ a number of hands. Trade in hides and bones also support a goodly number of the inhabitants of Merwara, and as the percentages are taken on a small total population the divergence between the percentage of people, supported by industries in Merwara as compared with Ajmer is explained. Of the total population returned under Class D, 40·8 per cent. of the actual workers were enumerated in urban and 59·2 in rural areas. The percentage of dependents is 116·6 in urban and 69·4 in rural areas. Such occupations as printing, watch repairing, carving and engraving are almost exclusively confined to urban areas, while the manufacture of earthenwares, collection of gums, resins and

Page 144, III.—2.

Page 144, III.—3.

Page 144, III.—4, 5.

Page 142, I.—6-9.

forest substances are almost equally confined to rural areas. Leather, horns and bones also employ more people in rural than in urban areas.

Distribution of the industrial population by domestic and factory industries.

Subsidiary Table IV has only been prepared for those occupations which are carried on partially in factories and partially at home. There are only three such occupations :—

(1) Provision of drink, condiments and stimulants. (2) Books and prints. (3) Cotton.

As regards the provision of drink 98 per cent. so employed are home workers, the balance being those probably in soda water and ice factories. Books and prints employ home and factory workers, in fairly equal proportions, 50·8 home and 49·2 factory workers while cotton employs 60·8 per cent. home and 39·2 factory workers. A considerable quantity of cotton ginning and weaving goes on at homes, while those employed on books do a considerable quantity of binding and such work at home also.

Page 145, IV.—5.

Page 145, IV.—5, 6.

Page 145, IV.—5, 6.

The distribution of the commercial population.

Subsidiary Table V shows the distribution of the commercial population. The Table contains only the figures for sub-orders 54 to 57 inclusive, which include money and securities, general merchandise, dealing unspecified, middlemen, brokers and agents. The population thus supported is 5,302 in Ajmer and 1,800 in Merwara, being 1·4 and 1·6 per cent. respectively of the total population of each district, the provincial figure being 1·4 per cent. The percentage of workers is 37·8 in Ajmer and 45·2 in Merwara, the percentage of dependents being 62·2 and 54·8 respectively. The provincial percentage of actual workers is 39·8 and of dependents 60·2. The high percentage of dependents as compared with those among the agricultural and industrial population may be noted. The reason is obvious. The families of bankers, general merchants and others coming in sub-order 54 to 57 do not work. The few female workers that have been returned are probably those who are carrying on concerns originally started by their husbands or relatives and bequeathed to them. There are no noteworthy commercial concerns in Ajmer-Merwara. Bankers and money lenders, etc., come first with 3,128, followed by shopkeepers and money lenders servants with 1,006. Brokers and agents follow with 563. Each of the other occupations in the sub-order 54 to 57 support less than 500 persons. Of those who deal in money and securities 74·5 per cent. of the actual workers were enumerated in rural and 25·5 per cent. in urban areas obviously due to the transactions entered into by agriculturalists. General merchandise is confined to towns, 60·9 per cent. of those engaged in dealing unspecified were enumerated in rural areas and 39·1 in urban areas. Middlemen, brokers and agents ply their trade mostly in towns, where 59·9 per cent. were found against 40·1 per cent. in rural areas. The percentage of dependents to actual workers in sub-order 54, 56 and 57 in rural areas is 122·9, 144·1 and 101·7 respectively. Men engaged in these lines of business have to come into towns frequently, leaving their families behind, which accounts for the high percentage of dependents in rural areas.

Page 148, Vol. II-A.—xv.

Page 142, I.—6, 7.

Page 142, I.—6, 7.

Page 142, I.—6, 7.

Page 142, I.—9.

The distribution of the professional population.

The professional population, Order XX of Imperial Table XV, numbers 12,094, of whom 9,742 were returned from Ajmer and 2,352 from Merwara. The percentage of the professional population to the total population of each district is very small, being 2·6 per cent. in Ajmer and 2·1 in Merwara, the provincial figure being 2·5. The percentage of workers is higher in Ajmer than in Merwara, 57·8 against 48·8. Ajmer contains a very much larger number of workers under

Page 145, VI.—3.

Page 145, VI.—4.

63-Religion, 64-Education, 65-Literature, 66-Law, 67-Medicine, 68-Engineering and Survey, 71-Music, than Merwara, and this accounts for the larger percentage of workers in Ajmer. Under religion, 76·3 per cent. of the workers were enumerated in rural areas, due to the number of mendicants, priests and such like at Pushkar.

Page 142, I.—7.

Subsidiary Tables VII and VIII have been prepared. Owing, however, to altered tabulation and Ajmer-Merwara not being industrial centres, it is not possible to draw comparisons between the 1891 and 1901 figures from Subsidiary Table VII, while Subsidiary Table VIII shows the effects of famine on certain occupations, and not industrial changes in the last ten years, as there have been no such changes. As an instance of altered tabulation it may be mentioned that in 1891 the workmen employed in the railway workshops were tabulated under sub-order 24-Railway Plant. At this census they have all been included under sub-order 58-Railway. Then again there has been a different classification of the agricultural population as compared with 1891. A detailed discussion of the variations in the figures of 1891 and 1901 would, under the circumstances, be devoid of useful results. In Subsidiary Table VIII the variations in the figures of zamindars, field labourers and railway mechanics, are due to altered tabulation, the numbers of herdsmen, tenants, cartowners, religious and non-religious mendicants have decreased owing to the famine. The herdsmen and cart owners lost heavily in cattle, while mendicants and agriculturalists naturally suffered severely. The decline in the numbers engaged in the cotton trade is traceable to famine and difficulties with Udaipur in prohibiting export of cotton to Beawar

Occupations by orders and selected occupations.

The occupations of females by orders and selected sub-orders and groups are set forth in Subsidiary Tables IX and X. The percentage of female workers to male workers is, omitting Order XXIII, Indefinite and Disreputable high among agriculturalists and general labour, being 64·2 and 64·4 respectively. Subsidiary Table X shows the proportion of female workers to male workers among landholders tenants, agricultural labourers and those engaged in the cotton trade and general labour. The last famine possibly resulted in a number of women whose husbands emigrated or died taking to labour, which they would not have done had they not lost their supporters. The percentage of female workers to male workers is fairly high in orders XIV, Glass Earthen and Stoneware, 46·9; XXIV, Independent 45·4; XX, Learned and Artistic Professions 43·3; XII, Textile Fabrics and Dress, 38·1; VIII, Light, Firing and Forage, 37·9; VI, Personal, Household and Sanitary services, 36·9. These percentages are easily accounted for. The wives of potters and weavers generally assist their husbands in the manufacture of earthen vessels. Order XX includes midwives, whose numbers have gone up from 20 in 1891 to 501 now. The 1891 figure is apparently erroneous. Large numbers of women bring fuel and forage into towns for sale. Europeans and natives of good social positions employ female servants for personal, household and sanitary services, while those who can generally make provision for their families in case of death and so leave them independent.

Occupations of females by orders and selected occupations.

Page 148, IX.—4.

Page 148, IX.—4.

The occupations combined with agriculture are set forth in Subsidiary Table XI. Of 2,87,623 actual workers 9,875 or 3·4 per cent. have returned themselves as partially agriculturalists. The highest percentage of partially agriculturalists is among Order XIV, Glass, Earthen and Stoneware 28·1, Workers in Cane and Leaves, Order XV, follow with 24·2 per cent. Then a long way down come Leather workers, Order XVII, with 13·5 per cent. followed by Order VII, Food, Drink and Stimulants with 11 per cent. The village potter, the maker of mats and the thatcher of houses, the village shoemaker, and the local

Combined occupations.

Page 150, XI.—2, 3, 4.

Page 150, XI.—4.

condiment seller all supplement their living by growing crops on, perhaps, small pieces of land, which accounts for the figures.

The figures of Imperial Table XV—A are too small for the purposes of a Subsidiary Table. Suffice it to say that agriculture appears to be the favourite alternative occupation. Of 1,894 persons who have returned their principal occupation as money lenders 15·9 per cent., of 1,556 herdsmen 9·4 per cent. of 3,511 weavers 6·1 per cent. and of 414 priests 3·1 per cent. are also cultivators. The number of persons employed in other subsidiary occupations are a negligible quantity.

SUBSIDIARY TABLE I.

General distribution by occupation.

Order and sub-order.	Percentage on total population.		Percentage in each order and sub-order of		Percentage of actual workers employed in		Percentage of dependents to actual workers.	
	Persons supported.	Actual workers.	Actual workers	Dependents.	In urban area.	In rural area.	In urban area.	In rural area.
1	2	3	4	5	6	7	8	9
I.—Administration	**1·43**	**·57**	**39·1**	**60·9**	**58·2**	**41·8**	**150·5**	**161·8**
1 Civil Service of the State	·88	·39	42·9	57·1	61·8	38·2	139·4	123·2
2 Service of Local and Municipal bodies	·22	·08	36·4	63·6	94·0	6·0	176·1	156·5
3 Village Service	·33	·10	31·0	69·0	16·7	83·3	190·1	228·4
II.—Defence	**·89**	**·55**	**65·2**	**34·8**	**55·7**	**44·3**	**43·2**	**66·6**
4 Army	·89	·55	65·2	34·8	55·7	44·3	43·2	66·6
III.—Service of Native and foreign States	**·06**	**·04**	**62·5**	**37·5**	**29·3**	**70·7**	**169·3**	**14·1**
6 Civil Officers	·09	·04	62·5	37·5	29·3	70·7	169·3	14·1
Class A.—Government	**2·38**	**1·16**	**49·5**	**50·5**	**56·0**	**44·0**	**98·6**	**106·2**
IV.—Provision and care of animals	**1·06**	**·63**	**59·3**	**40·7**	**29·0**	**71·0**	**134·2**	**41·4**
8 Stock breeding and dealing	1·04	·62	59·4	40·6	28·2	71·8	136·0	41·4
9 Training and care of animals	·02	·01	53·7	46·3	86·0	14·0	91·8	50·0
V.—Agriculture	**53·75**	**34·08**	**63·2**	**36·8**	**4·7**	**95·3**	**172·7**	**52·4**
10 Land-holders and tenants	45·58	29·19	63·8	36·2	3·5	96·5	143·5	53·4
11 Agricultural labourers	7·70	4·65	60·3	39·7	11·4	88·6	221·1	45·4
12 Growers of special products	·07	·03	47·1	52·9	51·1	48·9	161·9	60·2
13 Agricultural training and supervision of forests	·40	·21	52·5	47·5	16·0	84·0	290·8	51·9
Class B.—Pasture and Agriculture	**54·81**	**34·71**	**63·1**	**36·9**	**5·2**	**94·8**	**168·5**	**52·2**
VI.—Personal, household and sanitary services,	**5·91**	**3·31**	**56·6**	**43·4**	**48·7**	**51·3**	**98·5**	**55·7**
14 Personal and domestic services	4·90	2·60	53·0	47·0	53·3	46·7	104·9	69·4
15 Non-domestic entertainment	·03	·01	39·6	60·4	82·6	17·4	115·6	325·0
16 Sanitation	·98	·70	74·8	25·2	31·8	68·2	60·0	21·2
Class C.—Personal Services	**5·91**	**3·31**	**56·6**	**43·4**	**48·7**	**51·3**	**98·5**	**55·7**
VII.—Food, drink and stimulants	**5·66**	**2·83**	**49·3**	**50·7**	**36·9**	**63·1**	**118·3**	**95·4**
17 Provision of animal food	·46	·21	46·1	53·9	66·8	33·2	113·7	123·6
18 Provision of vegetable food	1·96	·96	48·8	51·2	50·9	49·1	120·6	87·9
19 Provision of drink, condiments and stimulants	3·24	1·66	49·5	50·5	24·5	75·5	117·2	95·2
VIII.—Light, firing and forage	**·46**	**·26**	**56·8**	**43·2**	**49·1**	**50·9**	**116·1**	**37·1**
20 Lighting	·01	·009	62·5	37·5	90·9	9·1	54·0	120·0
21 Fuel and forage	·45	·25	56·6	43·4	47·1	52·9	121·6	36·5
IX.—Buildings	**·64**	**·28**	**43·3**	**56·7**	**82·3**	**17·7**	**117·4**	**193·2**
22 Building materials	·10	·04	39·4	60·6	90·1	9·9	143·6	242·1
23 Artificers in building	·54	·24	44·0	56·0	80·0	20·0	112·5	189·0
X.—Vehicles and vessels	**·01**	**·009**	**59·5**	**40·5**	**88·6**	**11·4**	**55·3**	**166·6**
25 Carts, carriages, &c.	·01	·009	59·5	40·5	88·6	11·4	55·3	166·6
XI.—Supplementary requirements	**·64**	**·28**	**46·1**	**53·9**	**67·4**	**32·4**	**134·5**	**79·3**
27 Paper	·009	·003	38·6	61·4	100	...	158·0	...
28 Books and prints	·09	·04	44·4	55·6	76·9	23·1	123·3	131·1
29 Watches, clocks and scientific instruments,	·02	·01	30·0	70·0	94·4	5·6	241·1	100·0
30 Carving and engraving	·05	·02	37·9	62·1	92·3	7·7	133·0	537·5
31 Toys and curiosities	·05	·02	38·8	61·2	76·8	23·2	162·6	140·0
32 Music and musical instruments	·01	·003	53·3	46·7	43·7	56·3	128·5	55·5
33 Bangle makers, beams and sacred threads &c.	·22	·12	56·5	43·5	43·6	56·4	116·9	45·8

SUBSIDIARY TABLE I.

General distribution by occupation.

Order and sub-order.	Percentage on total population.		Percentage in each order and sub-order of		Percentage of actual workers employed in		Percentage of dependents to actual workers.	
	Persons supported.	Actual workers.	Actual workers	Dependents.	In urban area.	In rural area.	In urban area.	In rural area.
1	2	3	4	5	6	7	8	9
XI.—Supplementary requirements.—(*Contd*).								
34 Furinture	·01	·003	32·0	68·0	100·0	...	212·5	...
35 Harness	·08	·03	45·6	54·4	97·1	2·9	59·5	2,180
36 Tools and machinery	·07	·02	40·3	59·7	67·6	32·4	145·7	153·3
37 Arms and ammunition	·03	·01	41·2	58·8	93·0	7·0	146·2	100·0
XII.—Textile fabrics and dress	4·13	2·55	61·6	38·4	46·3	53·7	88·8	39·1
38 Wool and fur	·01	·004	46·5	53·5	55·0	45·0	154·5	66·6
40 Cotton	2·91	1·91	65·3	34·7	46·7	53·3	77·3	31·5
41 Jute, hemp, flax, coir, &c.,	·07	·03	61·7	38·3	70·9	29·1	63·5	58·1
42 Dress	1·14	·60	52·3	47·7	42·8	57·2	131·2	60·7
XIII.—Metals and precious stones	1·23	·59	47·5	52·5	35·1	64·9	155·5	85·7
43 Gold silver and precious stones	·56	·25	45·7	54·3	41·5	58·5	123·8	114·4
44 Brass copper and bell metal	·13	·05	42·3	57·7	42·2	57·8	163·5	116·1
45 Tin, zinc, quicksilver and lead	·04	·01	29·5	70·5	83·1	16·9	251·8	172·7
46 Iron and steel	·50	·28	52·6	47·4	24·8	75·2	187·6	57·8
XIV.—Glass Earthen and stone ware	·97	·58	60·0	40·0	17·2	82·8	141·6	50·9
48 Earthen and stone wares	·97	·58	60·0	40·0	17·2	82·8	141·6	50·9
XV.—Wood, cane and leaves, &c.	1·01	·45	45·4	54·6	31·6	68·4	184·3	90·4
49 Wood and bamboos	·88	·39	44·4	55·6	28·7	71·3	203·5	93·3
50 Cane work matting and leaves, &c.	·13	·06	51·7	48·3	49·2	50·8	120·0	67·2
XVI.—Drugs, guns, dyes, &c.	·78	·42	53·4	46·6	42·0	58·0	139·6	49·2
51 Gums, wax, resins and similar forest produce	·09	·05	53·6	46·4	16·1	83·9	456·1	15·4
52 Drugs, dyes, pigments, &c.	·69	·37	53·3	46·7	45·7	54·3	123·6	56·7
XVII.—Leather, &c.	2·21	1·19	54·1	45·9	36·7	63·3	123·5	61·9
53 Leather, horn and bone	2·21	1·19	54·1	45·9	36·7	63·3	123·5	61·9
Class D.—Preparation and Supply of material substances	17·74	9·44	52·1	47·9	40·8	59·2	116·6	69·4
XVIII.—Commerce	1·47	·56	39·8	60·2	36·2	63·8	196·6	126·0
54 Money and securities	·80	·33	41·8	58·2	25·5	74·5	185·9	122·9
55 General merchandise	·06	·01	29·8	70·2	100·0	...	234·8	...
56 Dealing unspecified	·41	·14	35·4	64·6	39·1	60·9	241·9	144·1
57 Middlemen, brokers and agents	·20	·08	43·1	56·9	59·9	40·1	151·7	101·7
XIX.—Transport and storage	2·74	1·60	58·5	41·5	93·3	6·7	64·2	162·8
58 Railway	2·01	1·27	62·7	37·3	98·3	1·7	55·1	316·8
59 Road	·47	·21	46·5	53·5	65·9	34·1	113·7	117·4
60 Water	·01	·001	12·3	87·7	66·6	33·4	716·6	700·0
61 Messengers	·07	·03	43·4	56·6	72·1	27·9	131·1	128·2
62 Storage and weighing	·18	·09	53·5	46·5	97·1	2·9	84·1	207·7
Class E.—Commerce Transport and Storage	4·21	2·16	51·9	48·1	78·1	21·9	80·6	134·2
XX.—Learned and artistic professions	2·51	1·42	56·1	43·9	31·2	68·8	133·3	53·4
63 Religion	1·36	·83	61·1	38·9	23·7	76·3	122·0	45 3
64 Education	·19	·06	33·7	66·3	79·4	20·6	207·0	157·1
65 Literature	·01	·004	32·2	67·8	100·0	...	210·0	...
66 Law	·14	·05	36·3	63·7	76·3	23·6	182·7	149·1
67 Medicine	·25	·11	46·5	53·5	56·1	43·9	132·8	91·8
68 Engineering and surveying	·02	·01	47·2	52·8	76·4	23·6	76·9	225·0
70 Pictorial art and sculpture	·006	·002	34·3	65·7	100·0	...	109·1	...
71 Music, acting, dancing, &c.	·53	·34	62·3	37·7	22·4	77·6	86·8	52·9

SUBSIDIARY TABLE I.

General distribution by occupation.

Order and sub-order.	Percentage on total population.		Percentage in each order and sub-order of		Percentage of actual workers employed in		Percentage of dependents to actual workers.	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In urban area.	In rural area.	In urban area.	In rural area.
1	2	3	4	5	6	7	8	9
XXI.—Sport	·05	·02	45·4	54·6	75·8	24·2	131·9	83·3
72 Sport	·02	·01	38·4	61·6	91·1	8·9	129·2	475·0
73 Game and exhibitions	·03	·01	50·6	49·4	67·1	32·9	133·9	23·1
Class F.—Professions	2·56	1·44	55·8	44·2	32·1	67·9	133·2	53·4
XXII.—Earth work and General labour ...	10·29	6·92	67·3	32·7	26·8	73·2	75·7	3·8
74 Earth work, &c.	·03	·01	55·0	45·0	90·1	9·9	86·5	33·3
75 General labour	10·26	6·91	67·8	32·2	26·6	73·4	75·6	38·5
XXIII.—Indefinite and disreputable occupations,	·30	·15	50·5	49·5	47·7	52·3	67·7	125·3
76 Indefinite	·24	·12	51·1	48·9	42·1	57·9	40·5	135·8
77 Disreputable	·06	·03	48·5	51·5	70·4	29·6	132·3	43·1
Class G.—Unskilled labour not agriculture	10·59	7·07	66·8	33·2	27·3	72·7	75·4	39·9
XXIV.—Independent	1·80	1·10	61·2	38·8	47·6	52·4	67·8	59·4
78 Property and alms	1·56	·96	61·5	38·5	40·7	59·3	74·9	53·8
79 At the State expense	·24	·14	59·1	40·9	94·6	5·4	47·6	448·6
Class H.—Means of subsistence independent of occupation	1·80	1·10	61·2	38·8	47·6	52·4	67·8	59·4
Grand Total ...	100·0	60·39	60·3	39·7	20·9	79·1	108·1	54·6

SUBSIDIARY TABLE II.

Distribution of the agricultural population by districts.

Districts.	Population supported by agriculture.	Percentage of agricultural population to district population.	Percentage on agricultural population of	
			Actual workers.	Dependents.
1	2	3	4	5
Ajmer	1,94,594	53·3	63·5	36·5
Merwara	59,569	54·7	62·3	37·7
Total	2,54,763	53·7	63·2	36·8

SUBSIDIARY TABLE III.

Distribution of the industrial population by districts.

Districts.	Population supported by industry.	Percentage of industrial population to district population.	Percentage on industrial population of.	
			Actual workers.	Dependents.
1	2	3	4	5
Ajmer	58,660	15·9	52·4	47·6
Merwara	26,587	24·3	54·2	45·8
Total	85,247	17·7	52·1	47·9

SUBSIDIARY TABLE IV.

Distribution of the industrial population by domestic and factory industries.

Name of Industry.	Owners, Managers and superior staff.	Workmen and other subordinates.	Total actual workers.	Percentage on actual workers.	
				Home workers.	Factory workers.
1	2	3	4	5	6
Provision of drink condiments and stimulants,	2	7,660	7,662	98·0	2·0
Books and prints ...	10	185	195	50·8	49·2
Cotton	12	9,081	9,093	60·8	39·2

SUBSIDIARY TABLE V.

Distribution of the commercial population by districts.

Districts.	Population supported by commerce.	Percentage of commercial population to district population.	Percentage on commercial population of	
			Actual workers.	Dependents.
1	2	3	4	5
Ajmer	5,302	1·4	37·8	62·2
Merwara	1,800	1·6	45·2	54·8
Total	**7,102**	**1·4**	**39·8**	**60·2**

SUBSIDIARY TABLE VI.

Distribution of the professional population by districts.

Districts.	Population supported by learned and artistic professions.	Percentage of professional population to district population.	Percentage on professional population of	
			Actual workers.	Dependents.
1	2	3	4	5
Ajmer	9,742	2·6	57·8	42·2
Merwara	2,352	2·1	48·8	51·2
Total	**12,094**	**2·5**	**56·1**	**43·9**

SUBSIDIARY TABLE VII.

Occupations by orders, 1901 and 1891.

Order.	Population supported in 1901.	Population supported in 1891.	Percentage of variation (+) or (—)
1	2	3	4
I.—Administration	6,853	6,931	—1·1
II.—Defence	4,251	5,734	—25·8
III.—Service of Native and Foreign States	337	2,218	—84·8
IV.—Provision and care of animals	5,107	6,563	—22·1
V.—Agriculture	2,54,763	2,62,551	—2·9
VI.—Personal household and sanitary services ..	28,395	34,536	—17·7
VII.—Food, drink and stimulants	27,050	12,823	+110·9
VIII.—Light, firing and forage	2,238	5,789	—61·3
IX.—Buildings	3,105	4,192	—25·9
X.—Vehicles and vessels	89	6,308	—98·5
XI.—Supplementary requirements	3,202	3,015	+6·2
XII.—Textile fabrics and dress	19,769	30,671	—35·5
XIII.—Metals and precious stones	5,983	7,983	—25·0
XIV.—Glass, earthen and stonewares	4,649	6,521	—28·6
XV.—Wood, cane and leaves, &c.	4,817	6,119	—21·2
XVI.—Drugs, gums dyes, &c.	3,795	313	+1,112·4
XVII.—Leather, &c.	10,550	13,293	—20·6
XVIII.—Commerce	7,102	30,549	—76·6
XIX.—Transport and storage	13,252	9,512	+39·3
XX.—Learned and artistic professions	12,094	19,719	—38·6
XXI.—Sports	273	159	+71·7
XXII.—Earthwork and general labour	49,118	.....	—6·2
XXIII.—Indefinite and disreputable occupations... ...	1,466	53,933	
XXIV.—Independent	8,654	12,926	—33·0
Total ...	**4,76,912**	**5,42,358**	**—12·0**

SUBSIDIARY TABLE VIII.

Selected occupations, 1901 and 1891.

Occupation.	Population supported in 1901.	Population supported in 1891.	Percentage of variation (+) or (—)
1	2	3	4
Herdsmen	2,179	4,474	—51·2
Zamindars (including tenants not cultivating)	59,595	34,832	+71·1
Tenants	1,56,072	2,04,981	—23·8
Field labourers	35,289	21,532	+63·7
Railway Mechanics, &c.	8,288	6,304	+31·4
Cotton weavers, mill owners and managers (including hand industry	7,103	12,949	—45·1
Cotton dyers	729	5,426	—86·5
Cart owners and drivers	566	1,876	—69·8
Religious mendicants, &c.	3,516	10,541	—66·6
Mendicancy, &c., not religious...	7,021	11,253	—37·6

SUBSIDIARY TABLE IX.

Occupations of females by orders.

Order.	Number of actual workers.		Percentage of females to males.
	Males.	Females	
1	2	3	4
I.—Aministration	2,655	.....	.....
II.—Defence	2,768	.....	.....
III.—Service of Native and Foreign States	211	.....	.....
IV.—Provision and care of animals	2,663	370	13·9
V.—Agriculture	98,061	63,026	64·2
VI.—Personal household and sanitary services ...	11,742	4,335	36·9
VII.—Food drink and stimulants	10,857	2,408	22·1
VIII.—Light firing and forage	922	350	37·9
IX.—Buildings	1,303	42	3·2
X.—Vehicles and vessels	53	.....	.....
XI.—Supplementary requirements	1,271	207	16·2
XII.—Textile fabrics and dress	8,828	3,364	38·1
XIII.—Metals and precious stones	2,621	225	8·6
XIV.—Glass, earthen and stoneware	1,900	892	46·9
XV.—Wood, cane and leaves, &c....	1,863	324	17·3
XVI.—Drugs, gums, dyes, &c.	1,741	286	16·4
XVII.—Leather, &c.	4,315	1,401	32·4
XVIII.—Commerce	2,688	134	4·9
XIX.—Transport and storage	7,714	44	·5
XX.—Learned and artistic professions	4,734	2,050	43·3
XXI—Sport	101	23	22·7
XXII.—Earthwork and general labour	20,106	12,954	64·4
XXIII—Indefinite and disreputable occupations	346	395	114·2
XXIV.—Independent	3,642	1,658	45·4
Total ...	**1,93,135**	**94,488**	**48·9**

SUBSIDIARY TABLE X.

Occupations of females by selected sub-orders and groups.

Sub-order or group.	Number of actual workers.		Percentage of females to males.
	Males.	Females.	
1	2	3	4
Land-holders and tenants	84,424	53,260	63·1
Agricultural labourers	12,483	9,722	77·8
Cotton	6,360	2,733	42·9
General labour	20,015	12,954	64·7

SUBSIDIARY TABLE XI.

Combined occupations.

Order.	Number of actual workers.	Number returned as partially agriculturists also.	Percentage of persons returned as partially agriculturists to actual workers.
1	2	3	4
I.—Administration	2,685	170	6·3
II.—Defence	2,768	56	2·0
III.—Service of Native and foreign States ...	211	12	5·6
IV.—Provision and care of animals	3,033	230	7·5
V.—Agriculture	1,61,087	1,585	·9
VI.—Personal household and sanitary services.	16,077	913	5·6
VII.—Food, Drink and Stimulants...	13,265	1,461	11·0
VIII.—Light, firing and forage	1,272	35	2·7
IX.—Buildings	1,345	1	·07
X.—Vehicles and Vessels	53	...	...
XI.—Supplementary requirements	1,478	50	3·3
XII.—Textile fabrics and dress	12,192	537	4·4
XIII.—Metals and precious stones	2,846	266	9·3
XIV.—Glass, earthen and stoneware	2,792	786	28·1
XV.—Wood, cane and leaves, etc.	2,187	531	24·2
XVI.—Drugs, gums, dyes, etc.	2,027	148	7·3
XVII.—Leather, etc.	5,716	774	13·5
XVIII.—Commerce	2,822	265	9·3
XIX.—Transport and storage	7,758	48	·6
XX.—Learned and artistic professions	6,784	380	5·6
XXI.—Sport	124	...	...
XXII.—Earthwork and general labour	33,060	1,227	3·7
XXIII.—Indefinite and disreputable occupations ...	741	...	...
XXIV.—Independent	5,300	400	7·5
Total	**2,87,623**	**9,875**	**3·4**

STANFORD UNIVERSITY LIBRARIES
STANFORD AUXILIARY LIBRARY
STANFORD, CALIFORNIA 94305-6004
(650) 723-9201
salcirc@sulmail.stanford.edu
All books are subject to recall.
DATE DUE

SEP 2 0 2004
OCT 2004